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The
CHRISTIAN CENTURY

Published Weekly

Seeking the Will of God
An Editorial

We Have No Roots
By Kermit Eby

Join Russia in the War!
By Henry Nelson Wieman

Let Congress Keep Control
By Oswald Garrison Villard

Ominous Summer
An Editorial

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In This Issue

KERMIT EBY

is executive secretary of the Chicago Teachers Union, the largest union organization of teachers in the United States. He was the author of an article on the Chicago schools which appeared in The Christian Century in the issue of July 16, 1941 and which was widely commented upon at the time. His analysis of the artificial character of life in our urban society in "We Have No Roots" is especially vivid because of the author's intimate autobiographical touch.

HENRY NELSON WIEMAN

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OSWALD GARRISON VILLARD

contributes regularly to The Christian Century. He was formerly editor of the *Nation* and the *New York Evening Post*. Mr. Villard is well known as a civilian student of military history, particularly as it relates to the American scene.

PATRICIA SLOAN

is the Chicago poet whose poem "We, the Refugees" —published in this issue— won first place in the poetry contest featured at the recent Writers' Conference in Chicago.

The Christian Century

August 13, 1941

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Calendar of Coming Events

Aug. 1-15. Ashram, Blue Ridge, N. C.; E. Stanley Jones, leader.
Aug. 2-18. Northfield General Conference, Northfield, Mass.
Aug. 3-14. Gulf Coast Evangelical and Reformed Leadership Training School, Waveland, Miss.
Aug. 3-15. Annual Youth Camp, Camp Indianola, O.
Aug. 4-15. Baptist Summer Assembly, Ottawa, Kan.
Aug. 4-15. Green Lake Evangelical and Reformed Leadership Training School, Green Lake, Wis.
Aug. 4-15. Sunflower Evangelical and Reformed Leadership Training School, Wichita, Kan.
Aug. 4-16. Baptist Young People's Conference, Winnipesaukee, N. H.
Aug. 4-16. Tiffin Summer School, Tiffin, O.
Aug. 8-14. Texas Synodical Auxiliary Training School, Kerrville.
Aug. 10-16. Baptist Summer Assembly, Wawasee, Ind.
Aug. 10-17. Summer School of Missions, Lake Geneva, Wis.
Aug. 10-17. Baptist Young People's Conference, Silver Creek, Ore.
Aug. 10-22. Baptist Summer Assembly for Young People, Idyllwild Pines, Cal.
Aug. 11-15. North Dakota Ministerial Training School, Grand Forks.
Aug. 11-22. Baptist Summer Assembly, Philippi, W. Va.
Aug. 11-22. Pacific Northwest Evangelical and Reformed Leadership Training School, Boring, Ore.
Aug. 11-23. Potomac Evangelical and Reformed Leadership Training School, Fannettsburg, Pa.
Aug. 15-29. Ashram, Saugatuck, Mich.; E. Stanley Jones, leader.
Aug. 16-23. Baptist Summer Assembly, Corbly, Pa.
Aug. 17-23. Mennonite General Conference, Souderton, Pa.
Aug. 18-30. United Christian Youth Conference, Lake Geneva, Wis.
Aug. 19-24. Seventh Day Baptist General Conference, Denver.
Aug. 20-24. National Biennial Woman's Council, Colored Methodist Church, Birmingham, Ala.
Aug. 21, 22. Young People's Union Meeting, Mennonite, Church, Lawrence, Kan.
Aug. 22-29. Baptist Adult Conference, Dunkirk, N. Y.
Aug. 22-29. Youth Institute, Shawnee-on-the-Delaware, Pa.
Aug. 22-Sept. 1. Camp Meeting, Ocean Grove, N. J.; E. G. Homrighausen and Robert P. Shuler, speakers.
Aug. 23-30. Baptist Summer Assembly, Unami, Pa.
Aug. 24-29. Institute of World Missions, Chautauqua, N. Y.
Aug. 24-30. Camp Mack Evangelical and Reformed Leadership Training School, Milford, Ind.
Aug. 24-31. Baptist Summer Assembly, Camp Clough, N. Y.
Aug. 24-31. Baptist Summer Assembly, Camp Carmen, N. Y.
Aug. 24-31. Baptist Summer Assembly, Camp Carey, N. Y.
Aug. 25-29. Westminster Summer Conference for Ministers, Westminster, Md.
Aug. 25-31. Annual Ashram, Lutheran Student Association, College Campe, Lake Geneva, Wis.
Aug. 29-Sept. 3. Annual Convention, W. C. T. U., Grand Rapids, Mich.
Sept. 1-5. Leadership Training School, Wilbraham, Mass.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

IT SEEMS to be generally agreed that the terms of service of national guardsmen and draftees now in camp will be extended. Even those senators who have been most critical of the administration are showing a readiness to consider some compromise measure which will accomplish that end. The debate now centers on the length of the term. Strangely enough, however, neither in the statements presented to the Senate committee nor in the debate on the Senate floor has the principal reason for this extension of the service period been brought clearly into the open. The official explanation is that wisdom dictates keeping the army at full strength in face of the German peril. (Or it may be the Japanese peril.) But the actual fact is that the men who have been called up for training during the past ten months are still largely untrained. And they are still largely untrained because the weapons and materials with which to train them are still largely "on order." Whether the shipment of tanks, planes and guns to Great Britain, China, Iceland, Egypt and now Russia is responsible for this state of affairs we have no way of knowing. That is a military secret closely locked up in Washington. But the situation itself is clear. Almost any trainee can tell of the months wasted in the camp waiting for essential equipment which has not yet arrived. In other words, this extension of the training period is to be a sacrifice exacted from hundreds of thousands of young Americans to make up for bad planning and bad management by the heads of the army.

A Concession to Bad Management

European Christians Still Fear Russia

IF ANY READER skimmed hastily the news letter from Geneva which Mr. Patrick sent for last week's issue of this paper, we advise him to turn back and study it with care. Mr. Patrick was, of course, writing only as an individual observer. But he was writing as an Englishman who lives in almost the last remaining neutral observation post in Europe. Moreover, he was writing as one with unusual opportunities to test the currents of thought in European Protestantism. His news letter deserves close attention, therefore, because it discloses a fear of Russian triumph which even the exigencies of the military situation cannot overcome. It agrees that the forces fighting Germany must use Russian aid, but it frankly hopes that this will lead to no forging of ties of alliance or friendship. The "red menace" as a reality not to be forgotten for a moment lies behind every line of that dispatch, and in some sentences comes all the way to the surface. It would be silly to disparage such warnings as this as a form of nazi propaganda. The fact is that the European Christians whom Mr. Patrick knows so well believe that Russia under communism still stands for exactly what it has stood for ever since the days of Lenin's triumph—the extirpation of religion. And the experiences which churches and clergy have passed through in the territories occupied by the Russians during the period of collaboration with the nazis proves that there is good reason for this belief. Europe saved from Hitler at the price of a Stalin triumph will seem no triumph at all to many of those who are leading the Continental churches through this confused and tragic period.

Wallace Heads Board For Economic War

ECONOMIC warfare shifted into high gear last week with the appointment of Vice-President Wallace to head the new Economic Defense Board. While there has been an increasing attack on German interests in Latin America, the event which precipitated the new organization was the reprisals against Japan. That nation, having occupied Indo-China with a considerable armed force, now finds herself almost completely cut off from her usual sources of supply. However, the "almost" is significant. While Japan may no longer receive refined petroleum products through the blockade, it appears that she will continue to get from this country her usual large supply of crude oil. In 1940 this amounted to more than 11,000,000 barrels, which in Japan were refined into all the needed derivatives. The terms on which oil may con-

tinue to flow are probably suggested by what happened last week to the Japanese liner Tatuta Maru. That ship cruised up and down the Pacific for a week, refusing to enter American territorial waters until Japan received assurances she would not be detained. When these assurances were given, the ship docked in San Francisco. The announcement was made that she would discharge her passengers and leave immediately, taking with her the valuable cargo of silk that could not be disposed of because of the government edict freezing credits. Then an obscure New York firm initiated a legal process which blocked the plan. When the ship later sailed, she left behind the bales of raw silk. Why? The answer can probably be given by the new agency for economic warfare, which alone knows the present exchange value between Japanese silk and American crude oil. The significance of all this is underlined by events far away. British troops are massing on the frontiers of Thailand. A British fleet is reported in the Gulf of Siam. Acting Secretary of State Welles has denounced Vichy for permitting the Japanese to occupy Saigon. We may still enter the European war by way of the back door of Asia. This economic warfare moves in that direction.

Church Comes to Aid of Court

THE COURTS KNOW how to protect society from men who commit crimes. But they are less skillful in providing reparations to victims of such activities, and still less effective in reforming the offender himself. Recently, however, a three-judge special sessions court in New York initiated an experiment. It accepted the proffered cooperation of a local church. Last March, Fred Steinman, a bricklayer with a family of his own, was driving a car which struck a little girl, injuring her so badly that doctors found it necessary to amputate her foot. Soon he was under arrest, charged with reckless driving and leaving the scene of an accident. Liquor, it appeared, was the cause. Under ordinary circumstances, conviction on such charges would have meant that Steinman would have gone to prison, throwing his family on public relief and leaving his victim's family to carry her affliction as best they could. The result might easily have been a broken home and a man tempered by prison associations into a hardened enemy of society. Here is where the church stepped into the picture. The Rev. Paul R. Dickie, minister of the Bethany Memorial Reformed Church, had as one of his office-bearers the offender's brother. When the brother asked what the church could do to help, the minister acted. The church needed a sexton. Steinman, who had already spent four months in jail awaiting trial, pledged total abstinence from further drinking. Now he and his family are installed in the sexton's living quarters in the church. Out of his additional income and his regular wages as bricklayer, he is paying the girl's hospital bill and putting $500 a year into a trust fund for his victim. "The church is interested in the man himself," said Mr. Dickie. His church's action showed that it is also interested in a quality of justice which the courts cannot dispense without aid, and in helping a man to meet the obligations of full responsibility for his deeds. This incident, which the newspapers did not consider of sufficient importance to headline, is the kind of thing which churches do far oftener than is generally realized.

Are War Aims to Be Defined?

THE MOST intriguing announcement recently to come from London is the Associated Press statement that the Union of Socialist Soviet Republics will shortly discuss with the British and allied governments the bitterly controversial question of post-war economies. The very suggestion that Churchill and Stalin might, through their representatives, face each other across a conference table with that issue on the agenda conjures up the spectacle of an extension of the war. If there is anything political about which we may be certain, it is that the systems represented by these two men are irreconcilable. If the war were to end tomorrow with a smashing victory over Hitler, their mutual foe, their differences over the reorganization of Europe might easily lead to a continuation of the struggle between themselves. Churchill's statement at the beginning of their alliance that he did not take back a word of what he had said in condemnation of communism and Stalin's frequent denunciation of Britain as having imperialist objectives in this war should not be forgotten. It is likely however that the forthcoming conference has a more immediate and more practicable objective than the reconciliation of mutually antithetic economic systems. The probability is that it will attempt to formulate a set of war aims for use in propaganda for consumption inside Germany. Any such statement must at least pretend to deal with the state of affairs after the struggle or it will have no value as an instrument of assault on the morale of the opposition. We have repeatedly pointed out that the lack of clearly defined war aims has constituted an enormous handicap to the allies. Now that the struggle is approaching the end of its second year, it has apparently been decided that the requirements of strategy demand that the people be told what it is that they are fighting for. As usual, they will again learn long afterward whether they were told the truth.

Plan Probe of War Propaganda

MANY PEOPLE who were helpless to do anything to stop it have noted the gradual conversion of the motion picture and the radio industries into instruments for one-sided propaganda for war. Now it appears likely that the reasons for this conversion are about to become the subject for a long overdue public investigation. Through a resolution introduced in the Senate by Senators Clark of Missouri and Nye of North Dakota, the Senate interstate commerce committee is directed to learn why these two powerful agencies, whose conduct is so intimately concerned with the public welfare, have become channels of agitation for intervention. While the resolution will certainly be opposed by the administration and by the interests involved, the opposition will be forced to do

its work in the open forum of Senate debate. The convenient device of killing an unwelcome proposal quietly in committee will not be available in this instance because the chairman of the committee to which it is assigned is Senator Burton K. Wheeler. Senator Wheeler first won national recognition for the part he played in the probe of the Teapot Dome oil scandal, and Senators Nye and Clark came into prominence through the munitions inquiry. Those investigations, it should be remembered, were carried on, as this one will have to be, against the combined opposition of a hostile administration and of powerful interests which preferred to operate in the dark. Nevertheless they were conducted with skill, thoroughness and an undeviating devotion to the nation's welfare. We believe that the proposal for this study of the sources of the influences which are shaping American public opinion is abundantly justified, and we can think of no way in which the inquisitorial powers of the United States Senate might be put to better use.

Ominous Summer

FOR AMERICANS this is turning out to be a strange summer. Outwardly little different from many that have gone before, with its heat waves, its sweltering cities, its vacation spots briefly waked to life, there has nevertheless been something about these recent weeks which has been distinctly different from summers in the past. Vacations have been seized on with unaccustomed intensity. Looking at the waves pounding some beach or out across ranges piled toward some distant horizon one has caught oneself treasuring the moment with almost fierce jealousy lest the chance for such idle hours vanish for years to come. Within the family circle there has been a new tenderness toward the bronzed lad who in another summer may be in uniform or even dead on some far distant shore. Carefree youngsters, skylarking about their campfires, have abruptly ceased singing their student songs and found themselves bleakly confronting the prospect of schooldays rudely cut short. Three-quarters of a million of young fellows whose names went on the registry lists as the summer opened have grasped at the flying freedom of these days with almost as passionate emotion as that with which a condemned man greets a brief reprieve.

History has been making during these summer weeks, and in a way the people of the nation have been aware of it. But it has been a passive awareness. The President has made moves—in Iceland and the Far East, in calling for domestic legislation—which obviously have been filled with pregnant possibilities for the future. Washington's multitudinous officialdom has ground out regulations that will presently be ordering the affairs of every individual life. Yet these things have been happening as it were in another world from that in which many an American has been living. Eager to enjoy to the full the release of these fleeting holidays, he has had the feeling that the President and his deputies were working in a vacuum, as though Congress were acting in a trance. Faintly there have come echoes of the wild words which cabinet members have flung out against opponents of the administration's policy; there have been momentary signs of irritation at such lack of poise in high places; then the bickering and the name-calling have seemed to fade into a distant realm where, for the moment, few have cared to follow it.

Even the war has, in some ways, seemed to lose its closeness. Not in the sense that Czechoslovakia faded out for Mr. Chamberlain and so many other Englishmen in that fated summer of 1938; there is no temptation to dismiss what is happening as vagrant events in far-away countries for which we have no concern. Nevertheless, there have been many Americans for whom the war has become this summer something much more like an institution than a pulsing menace. The press, the radio, the government have continued to exhort as to its nearness, and with one part of their minds all Americans have known that it is very near indeed. But another part has held it at arm's length—or ocean's length! Perhaps this has been caused by the turn of the German onslaught eastward. Perhaps the fact that the war in Russia has been fought behind a curtain of mutually contradictory and equally unbelievable reports has had its effect. Explain it as you will, the fact remains that for many Americans during these summer weeks the war as a personal experience has come very close, but the war as a great historic spectacle has receded farther than at any time since Hitler invaded Poland.

There has been a new prosperity in many parts of the country. So crowded are the towns and cities where war goods are being produced that great colonies of trailer camps have sprung up on their outskirts, while long lines of private cars and buses crowd the highways for miles and miles at the hours when shifts are changing. Factory windows blaze all night long. It is a fat year for the restaurant keeper, the small shop proprietor, the man at the gas pump. Yet it is not a comfortable prosperity. The very man who is profiting most is the first to acknowledge his foreboding. And this prescience of coming disaster, which no jingle in the cash register can drive away, adds to the sense of ominousness which hangs over this unusual summer.

Church conferences have covered the country—more of them, it would seem, than ever before. Large attendances are reported, and those who serve upon their "faculties" tell of a new intentness among their participants. The young people's conferences are said to be most intent of all. However, it is doubtful whether these conferences have done much to change the currents of American church life. The assurance with which speakers in many instances have presented mutually exclusive positions has sometimes produced confusion rather than enlightenment; elsewhere these gatherings have served mainly to confirm their participants in the advocacy of views long ago announced. It may be that our information is incomplete or misleading, but we do not have the impression that the summer conference season this year will leave American Christians with much sense that the church possesses great leadership.

Withal, to one who has roamed far, this summer must

have brought with new poignancy a realization of the beauty and the peace and what have been the firm foundations of our American life. The fields lie quietly beneath the caressing sun, their harvests ranged in long rows of golden sheaves. Under the shade of the grove stand the drowsy cattle, indifferent to the noonday heat. The lake lies cool within its border of dark pines; the smoke rises straight into the evening air from the campfire beside the tent pitched on the sandy beach. Faint sounds of laughter come from the bronzed boys and girls who plunge through the waves as the surf climbs up the shore. On the shadowed cottage porch the mother's hands click ceaselessly at her knitting, while her eyes rest on the tops of the distant mountain range. The book drops in the old man's lap; his head nods on his chest. Will it be like that next summer?

Seeking the Will of God

A PARAGRAPH in the correspondence from Scotland in this issue (see page 1012) tells of the earnest effort in the Church of Scotland to discover and interpret "the will and purpose of God in the present crisis." This statement, casually made, affords a good text for American church leaders to reflect upon. It carries both a theological and a practical implication.

It is significant that the Church of Scotland, mother of so much of our American Christianity, has not been seduced by any wartime theology to abandon the basic Christian conviction that God's will is inherent in every human situation, including the present crisis, and that the high task of Christian faith is to discover it and to identify its own course of action with it. The search for the will of God in the august crises of national and world history and in the humblest crises of our daily personal lives is the most characteristic activity of the Christian man and the Christian church. A Christian could be accurately defined as one who seeks to identify his conduct with the will of God as this will reveals itself ever anew in living companionship with Jesus Christ.

We say the Scottish example is significant for American Christianity because on this side of the water there has begun to spread a contrary doctrine whose exponents ridicule the idea that Christian action may be identified with the will of God. According to this doctrine, the will of God is lifted high above the relativities of history in which men must act. Men are thus left to choose their course without divine guidance. God's will is declared to be absolute and transcendent. As such, its only relevance to human action is in the fact that it keeps man humble in the knowledge that an infinite chasm separates his choices of relative goods from the absolute will of God.

Those who hold that Christians may discover the will of God in the present crisis or in any other crisis or human situation are harshly characterized by the transcendentalists. "The identification of our relative political and moral perspectives with the absolute will of God is sin in its quintessential form," says one spokesman of this doctrine. There is a sense, of course, in which these words are true. When men determine their own courses of action and then call upon God to sanction their "political or moral perspectives" their procedure could be characterized, truly enough, as the quintessence of sin. But the context in which the statement appears forbids this interpretation. It is applied to Christians who, it may be presumed, prayerfully and intelligently and continuously seek to know the will of God and, in the belief that they have discerned it, yield their wills to its fulfillment as co-workers with God.

Under the conception of the will of God as purely transcendent and absolute, history—that is, this whole world of relative good and evil—becomes something in which the will of God is so hidden (if indeed it is present at all) that man cannot discern it. So man, even the Christian man, is left to his own devices to project his ethical life in terms of "strategies" or courses of action which he believes right, but in the prosecution of which it is sacrilege to imagine that he is doing the will of God.

This obviously eviscerates man's moral life of any inherent religious significance. The Christian ethic, it is said, transcends all historical existence. The religious experience is thus not an ethical experience in history, but a transcendental or trans-ethical experience in which the Christian, conscious of the vast chasm between his best efforts and the absolute will of God, confesses that he is "an unprofitable servant" and receives a transcendental impartation of God's forgiveness and grace. "There is no political program," it is said, "which stands in direct relation to the Sermon on the Mount; and the only personal ethic which stands in such a relation is one which prompts the earnest believer to choose martyrdom rather than resistance to evil."

We believe that the aggressive and brilliant exposition of this devitalized form of Christian faith in certain centers of American Christianity is causing serious obfuscation. It is offered at a time when the hearts of men are torn with inner conflict over the issues presented to their faith by the prospect of their country's participation in the war. This conflict is more acute here, perhaps, than in British countries, because we have had a long time to reflect upon and to discuss the issues involved, while, in the case of our British brethren, reflection was swamped at the outset by their catastrophic plunge into war. Naturally, any American Christian would give his right arm if he could be furnished with a Christian apologetic which would resolve the inner conflict by sanctioning his "going along" with his fellow citizens and his government. In this susceptible mood not a few seize with uncritical alacrity upon a theology which projects Christian faith above the historical scene and leaves conscience untrammeled by concern for the will of God and the ethics of Jesus.*

Christian scholarship in Scotland has recently given a respectful hearing to this transcendental interpretation

*The reader is asked to note carefully that we are not presuming to say what the will of God is, but only that it is the Christian's duty to seek the will of God. This is not a brief for pacifism. It is brief for pacifist and non-pacifist alike—for every Christian, indeed—to inquire for the will of God in the present crisis, and to inquire with an undefeatable expectation that God will graciously disclose his will if we come to him through Christ.

of Christianity in the persons of its two most authoritative exponents. The fact that Scottish Christians still follow the Christian quest for the will of God should at least arrest the thought of American Christians before they yield uncritically to the plausible American expositors of a doctrine which discards what they have come to cherish as the most precious, albeit the most poignant, element in their Christian faith.

So much for theology. On the practical side, the procedure of the Church of Scotland is full of suggestion for American Christianity. It is not too much to say that Mr. Carstairs' paragraph, which we have taken as a text for this writing, contains the kindling prescription for a profound renewal of Christian faith within the American church. There has been no concerted endeavor in this country to seek the will of God in the present crisis. The American church has been dealing with its problem in too fragmentary and specialized a fashion, and all too timidly. We have not gone to the bottom of it or to the heart of it. We have appointed certain commissions to consider various aspects of the crisis. We have held numerous conferences for specialized consideration of certain questions. But there has been no sounding of the depths to find the will of God.

Indeed, most of us will confess that we have been afraid to do so! We have feared lest such an undertaking would result in a tragic cleavage in the church. The Toronto conference, last June, great and significant as it was, was inhibited by this fear. It rightly confined its agenda to an emphasis on the nature and importance of unity, whatever diversity of opinion might emerge in the present crisis. God wills unity for his church and fellowship among its members! That was Toronto's master conviction and its heartening manifesto. But that is only a prelude to a greater and more sensitive undertaking, namely, to seek that word from God which will unify us not only in our fellowship but in effective cooperation with his will. What does the Lord require of his church in the present crisis?

No doubt the present crisis in America differs from that in Scotland in many respects. Perhaps the Scottish church is not now disturbed by any question as to the will of God in respect to the support of the war. That question is more easily settled there where their island existence is at stake, than in America where the question of invasion or other threat to the national life is at least sufficiently arguable to cause the greatest controversy in our history. But the method of approach is the same for the church in America as for the Church of Scotland. That method is to seek for God's will in the concrete situation in which America now stands. And to do our seeking collectively, in the full richness of the ecumenical spirit which is today a more visible and profound reality than many of us dare to believe.

The impulse which prompts us to write these words all but impels us to blow the trumpet and call the leaders of the churches together to inquire of God in prayer and study and interchange of thought for a disclosure of his will for America and for the American church. Such a prerogative, however, belongs not to an independent journal, but to the Federal Council of Churches. If the Church of Scotland, while the bombs are hurtling through the air and the people are haunted day and night with fear of invasion, can find time and faith to organize a comprehensive inquiry into the will of God, including official commissions and innumerable unofficial groups and agencies, surely its example should kindle emulation in the churches of the United States.

We have faith that the fellowship of American Christians is now so rich and deep that it is competent to entertain an inquiry into the will of God on any question related to the present crisis without risk of rupture or undue strain. Even the question: Shall America enter the war? if examined in a search for the will of God and in the worshipful spirit which such an inquiry implies would, we believe, draw Christians together, rather than divide them. Lacking such a common quest, the partisan bitterness which is daily increasing in the controversy may produce the very alienation and cleavage in the church which a timid policy of *laissez faire* hopes to avert.

There are other questions which press hard upon us for answer. The future order of the world, the responsibility of America in the post-war world, the economic and other problems such as those to which the Malvern Conference made notable contributions, the succor of the exhausted and starved peoples after the war—what is the will of God for America and the American church in these prodigious demands which the war is laying and will lay upon us? Hardly less urgent are those questions which pertain to the life of the church itself, its inner and its organized life, one of which—the church's world mission, now partially disabled, but never so mandatory—must be brought back into its imperial place.

A revival of Christian power awaits such a seeking of the will of God. To delay until the war is over will predestine the church to share in the moral bankruptcy and desolation in which the war is certain to leave all other institutions of civilized society. The time to act is now! *Deus vult!* It is the will of God that we seek his will!

To a Certain Few

FIVE thousand years
Are bedded in your eyes.
Through your smile
Many forgotten suns
Reach out for recognition.
Your face, when still,
Is screened unconsciously
By curtained grief.
You speak of peace,
Repeating what Isaiah said;
You overheard him
Yesterday.
Caught in the tonal fishing-nets
Of music
Are glistening sounds
And iridescent mysteries.
Hand over hand,
You haul the nets
Ashore.

EDITH LOVEJOY PIERCE.

We Have No Roots!

By Kermit Eby

FOR YEARS reformers have been asking why Chicago, like Lincoln Steffens' Philadelphia, was "corrupt and proud of it;" why the individual Chicagoan did not assume more responsibilty for his city and its government; why individuals from the country and small town are sooner or later frustrated by the magnitude of the task of reforming Chicago and decide that it pays better to look after their own security than to be too idealistic, or return to the small town from whence they came. My answers to these questions are not the product of scientific research. They are only impressions and so perhaps have no general validity. Yet they are beginning to satisfy me, at least enough to provide a basis for action.

I

Mrs. Eby and I have two children: a nine-year-old boy and a seven-year-old girl. We live in an apartment. Janitor service is included in our rent. The children get home from school at three-thirty. When it is warm they play outside with the neighbor children and beg money for ice cream cones when the moment seems propitious. On Saturdays they insist on going to the movies with their playmates. The children are on an allowance, but their money, like ours, never seems quite to reach. Mrs. Eby and I were brought up on the farm and in a small town by Pennsylvania Dutch Dunkard parents. At a very young age we were trained to work in the home. We believe that our children also should develop some responsibility toward that primary institution. However, it is rather difficult to find enough for youngsters to do in a city apartment. They get tired of washing dishes and carrying the garbage to the back porch. So, if we don't watch ourselves, nearly everything we ask them to do is "busy work" asked to prevent them from doing something else.

Fortunately for us, my father is still farming and our son spends the summer with his grandparents. There he learns to gather eggs, carry in wood, carry water, bring in the cows, and milk. He is a part of the family unit. It is easy for him to see the necessity for bringing the cows to the barn before milking time. He understands that if no wood is carried in and no eggs gathered there will be no eggs and no supper. On the farm he sees the relationship between the sale of surplus eggs and milk, and money. To date, our children are not too sure what their executive secretary father does that entitles him to a salary—nor is the executive secretary! Last summer we gave our son a dollar for haircuts and thirty cents for ice cream cones on band concert nights. His grandfather paid him for helping pick up potatoes. So he had his $1.30 when he returned to the city. Restless and bored, he got on his bike, rode off, and came back in an hour, the money all spent for a siren!

Attitudes and character, it seems to me, are by-products. If adults are to assume responsibilities for our secondary institutions, they must have within themselves a sense of responsibility developed very young in the primary institution, the home. It is not easy to develop such responsibility in a city apartment, where dimes are the short cut to a stimulated appetite for ice cream or movies.

My parents moved once in their lifetime—from my grandfather Eby's farm to their present home, three and one-half miles south. Mrs. Eby and I have lived in Syracuse, Indiana, Ann Arbor, Michigan, and twice in Chicago. The children remember Ann Arbor and are acquainted with Chicago. Fortunately for them we have not moved since coming to Chicago. There is some degree of permanency in their neighborhood and school associations. How long this permanency will contine is hard to say in a world as insecure as ours.

The first of May and the first of October are moving days in Chicago. Whole families play "fruit-basket upset." Those on the north side move south and those on the south side, north. Consequently, adjustments must be made again and again, and no sense of community responsibility ever develops. (Incidentally, it is no accident that the communities in Chicago—Morgan Park, Hyde Park, Austin—which take an active interest in local government and in their schools are communities largely of homeowners.)

II

We live between three worlds: Dad's home at Wakarusa, where we grew up; Ann Arbor, where we lived six years; and Chicago. My contacts with the Wakarusa community have never been broken. We spend several weeks on the farm every summer. I know the neighbors, keep up with the marriages and births and deaths, go to the funerals of my relatives. It takes me only a few minutes to pick up the thread of events in the conversation in Floyd Lehman's barber shop. Dad's home—the brick house, the red barn, the pine trees in the front yard, the woods—gives me a sense of belonging, of security, which I've never experienced anywhere else.

Often I ask myself if cities can survive without that sense of security which being attached to a home brings. I am sure that there is no substitute for the cooperative helpfulness manifest when neighbors get together to husk the corn of one of their number whose leg was broken by a runaway team, or for the help given by the women folk in cases of sickness or death. It is this sharing of life's experience which gives life meaning. The six years we spent in Ann Arbor were extensions of our rural experience. Teaching, if well done, brings one in contact with parents, and Ann Arbor was not so big that visits were impossible. Then, too, we had some leisure. Our friends came in for potluck suppers and we went on picnics on the Huron river. We felt ourselves a part of the lives of those we met. But in Chicago it is not so! Here we "live south"; some of our friends "live north or west." Dis-

tances deny opportunities for dropping in on one's friends. Dinner dates are fitted into schedules weeks ahead—and then sometimes canceled because of the activities of the union I serve. After nearly three and one-half years in the same neighborhood, we are not intimately acquainted with any of our neighbors. Life and death go on around us and we are oblivious of the joy or tragedy which may be only one flight of steps away.

The Chicago Teachers Union has eight thousand members, the affiliated bodies of the union in Illinois and Chicago over half a million. Contacts with the individual members out in the factory or classroom are rare. The membership knows its officers as symbols. It expects them to be able to get it whatever it wants, sick leave or salary increases, by the very weight of the pressure the mass exerts. I am no longer a person whose contacts are warm and friendly. I have become a symbol, or a tool. And the more I think, the more I am convinced that the really important things in life are by-products of friendly association, by-products of the best in human friendships.

Lacking the really significant things of life, we city dwellers pour out our money and our emotions at the movies. There we vicariously share life's joys and sorrows, more or less conscious that movies are a poor substitute for the creative experiences we might share. We want our children to have roots, to experience a home with a maple-tree swing in the back yard with the sunshine flickering through the leaves and branches. But they live in the city, and go to movies!

III

My earliest memories go back to the times I followed my father around the farm. Mother has often told me how frightened she was when I decided to find Dad in the cornfield at the age of two and a half, and consequently got lost. Many are the times that I followed Dad when he was plowing or cultivating corn until weariness drove me to a near-by shade tree. Our children do the same when they go out to Dad's farm! And in the experience they learn to know my father, to share his ideas, to absorb his values. Last fall our boy returned from the farm an ardent Willkie-ite. His sister who stayed at home was pro-Roosevelt. There is no better time to talk than the ten-minute resting time for the horses before starting another round, or the hour between showers at haying time. Such experiences often find us at our best—relaxed and communicative, unhampered by the pressure of a distaught world.

Following in Dad's footsteps made deep impressions on me. Canadian thistles were a disgrace so far as he was concerned. So were weedy fence rows, uncultivated crops and tools out in the weather. To this day, disorder and sloppy work annoy me. I have carried over Dad's emphasis on a task well done. Nor will I ever forget the little talk he gave me when I went threshing for the first time. "A man," he said, "always helps clean up. He never steps aside and lets someone else do all the dirty work." Since then, however, I have seen many a man step aside when the going gets tough! Dad worked hard and still does. He expects his hired men and his sons to do the same, but he never asks anyone to do anything he would not do himself. From him I unconsciously patterned many parts of my life.

I, too, have a son and I must confess that the hours I have spent with him are fewer than those Dad and I had together. My work is such that I am out much at night, and often when I do get home the pressure of being with people all day long makes me want to escape the questioning and noise of two active children. Many are the times when it has seemed to me that giving so much of oneself to one's fellow workers is unfair to one's family. In the process of trying to save our secondary institutions we neglect our primary ones—neglect them to the point of failing in our greatest opportunity, sharing life with our children.

Dad is secure. His farm is paid for. As near as man can know, he knows what he will be doing tomorrow and next year. He is dealing with crops and cattle. He sees them grow. He sees the results of his efforts. In my work I deal with intangibles. The effect of teaching cannot be measured today. One's life work in an organization never is evaluated. And so we feel insecure. Some of us write articles, hoping to see our names in print. The more insecure we become, the more we confuse action with creation. We develop activity neuroses. Rootless, we wither; and so does life around us. Sometimes I wonder what in my life is conditioning my children. I wonder if more of my time should not be spent walking through the snow, watching them try to walk in my tracks. But I am conscious at the same time that I, like millions of others, cannot break the chains which bind me until collectively we act to build a secure world for all.

IV

My grandmother Schwalm died late in 1940. She was approaching her eighty-eighth birthday. Harvey Bowers, one of my grade school teachers, and minister in our little Baugo church, read grandmother's obituary: mother of eight children, grandmother of twenty-five, great-grandmother of thirty-two—all respectable citizens, several successful as the world measures success. For years she had worked with grandfather as a wife, mother, hostess for revival meeting ministers, and counselor for grandfather, who was a minister and presiding elder in many a church controversy.

As I said, we have two children. My parents had five; my wife's parents had seven; my grandmother, eight. The nine couples in Ann Arbor who were our closest friends, and whose average age was thirty-two, had a total of nine children in 1936, and none since. Here in Chicago we have 125,000 more families than a decade ago, but fewer children. The average family has three members. One hundred mothers of childbearing age have only seventy-one girl babies. The school population is declining at the rate of ten thousand yearly. Biological unemployment, not technological unemployment, is closing the door to young teachers. Nationally we have become a nation of old people. Politicians listen to the old folks' plea. Pensions are more urgent than schools.

American cities, like those of former civilizations, are

not reproducing themselves. American cities of 500,000 population and up are forty per cent below the reproduction rate. Children in the city are an economic liability, a burden. Stimulated by store window displays, we choose fur coats and two-toned cars instead of babies, drive ourselves to bankruptcy to own things, and end up finding that a fur coat, an apartment hotel and a trip to Europe are poor substitutes for home and family. You see, I cannot help wondering who makes the greater contribution to life—a grandmother like mine, or a reformer, like some I know, who attaches himself to an organization or to a cause to compensate for his own empty life. Grandmother had roots!

Grandfather Schwalm, Dad and our neighbors worked six days a week and went to church twice on Sunday. On Wednesday evening they went to prayer meeting. Their creed was simple: God is. He governs. His judgments are sure. Man's task is to live up to his best understanding of right. Sin is death, and sinners burn in a literal hell. They believed. Today we, too, are asked to believe. Democracy is on everyone's lips. Preserving it may once more mean death for thousands, even millions. And when I look around me, I see rootless Americans. Will the nine million unemployed, the four million young people between the ages of sixteen and twenty-five, the hemmed-in and frustrated Negroes, the forty million Americans with their more or less starved bellies and the slum dwellers make good defenders of our way of life? Does not history teach us that democratic government is strong in a pioneer society where people have land and homes—have roots? Actually we are faced with the terrible task of preserving democracy in a machine age, when the machine itself demands regimentation!

Every so often—in fact, very often—I want to run away from events. I long to return to the farm or to teaching, where there are only children and where domination is easy. Fortunately, it is not so easy to do so. I am living now—living in this Chicago. The family of which I am a part is the one which deserves my love. The office in which most of my work is carried on needs my efforts; so does the neighborhood, the church, the schools, this distraught Chicago community. I am living now—not twenty or even one hundred years from now. And if the kind of world I want to live in is to be created, it cannot be created in a vacuum, or from other people than those around me, or by a retreat into yesterday. Mine, ours is the task of pioneering on new frontiers, of putting down roots in this hard new soil where we find ourselves now! The old frontiers are gone. We must drive in our roots where we are.

Join Russia in the War!

By Henry Nelson Wieman

A FEW MONTHS ago Professor Holt and I wrote an article urging that America keep out of this war. I am now urging that we join with Russia and in that way enter the war. My purpose has not changed. My purpose then as now is to avoid war and to prevent future war. Since Hitler struck Russia, however, the situation has radically changed. When the situation changes your course of action must change, else your purpose is a sham. With things as they now have come to be, I must change my course of action in order to keep steadfastly striving after the same goal. One swims north to get to shore, but when the current sweeps him around to the other side of the island he swims south if he is still seeking the shore.

The argument that we must enter this war to protect America against Hitler I repudiate as confidently as ever. The notion that we must fight to destroy nazi Germany is another illusion. The belief that if we do not conquer Germany the Hitlerite system will dominate the world for a thousand years is to my mind utterly false. The claim that we must fight to save England and democracy is another error in my esteem. The "righteous moral indignation" that wants to fight nazism because it is bad is the same old tale that has justified every bad war. If these and others like them were the only grounds for America's going into the fight, I would be as much opposed as ever to such action. Such reasons have not led me to change the point of view I have previously expressed.

A way has opened, however, whereby we can enter this war in such a manner as to rectify the conditions which caused it and will cause the next one, which will be much worse than this. This war has innumerable causes, of course, but there is one for which we are responsible and with which we can operate. That is the only one which is of practical importance just at this moment.

Avert the Next War by Entering This

This war was caused by the hate, fear and hostility between the democracies on the one hand and Russian communism on the other. Of course the nazis started the war. But the nazis first rose to power in Germany because they were the only group able to stamp out communism in that country. The established government was not strong enough to do so. Then Hitler was allowed to rearm Germany and was boosted to international power because the democracies thought he would stamp out communism in Russia as he had done in Germany.

The Russians did everything in their power to work with the democracies to protect themselves and the rest of us against Hitler. The leaders of the democracies played a treacherous game with Stalin, trying to get him caught in a trap where he would have to fight the nazis. At last they used Czechoslovakia as a bait. They thought Russia might rush to the aid of the little country, then Hitler would pull the hook. At last hated communism would be gasping for breath, hooked by Hitler!

Following are words spoken by Litvinov on September 21, 1938, at Geneva: "We intend to fulfill our obligations under the pact and, together with France, to afford assistance to Czechoslovakia by the ways open to us. Our war department is ready immediately to participate in a conference with representatives of the French and Czechoslovak war departments, in order to discuss the measures appropriate to the moment." Exiled President Benes said in Chicago that Russia was ready to march against Hitler to save the little democracy if France and England would come along. They would not come. Lord Londonderry let the cat out of the bag when he said: "I was at a loss to understand why we could not make common ground in some form or other with Germany in opposition to communism."

They Refused to Cooperate

Even then the soviet government did not lose patience. I quote the following words of an English churchman, Hewlett Johnson, dean of Canterbury Cathedral, who knew what was going on. He says in *The Soviet Power:* "After the final rape of Czechoslovakia on March 15, the soviet government on March 18 proposed a conference at Bucharest of Britain, France, the U.S.S.R., Poland, Rumania and Turkey. That proposal, had it been adopted, might have prevented the war. It was turned down by our government on the grounds that it was 'premature.' Poland went even farther, refusing to sign any document with the U.S.S.R."

Hitler's power and opportunity to start this war were given to him by the fear, hate and unremitting hostility of the democracies against communism. If Germany is defeated (and she will be, chiefly thanks to Russia), communism will dominate Europe and Asia. If the English-speaking peoples stand together but do not stand with Russia, the fear and hate and hostility that started this war will start another, much worse than this one.

How can this war-brewing hate be resolved? Not by Christian exhortation, because a full half and more of all the exhortation recognized as Christian will tend to quicken this antagonism against that atheistic land. The only way that I can see by which to reduce this bitterness beneath the danger point is to do three things. Stand shoulder to shoulder with Russia in a desperate struggle against a common foe. Send our commissions, our representative men (like Harry Hopkins), our resources and advices to them and allow them to reciprocate. Finally, having thus fought together and having thus entered into the closest possible interchange of thoughts, plans, supplies, representatives, we shall sit down together at the conference table to plan the world for peace. If the English-speaking peoples on the one hand, the Russians on the other, are ranged against each other about the peace table, the witches' brew will be boiling.

Mighty Coercions Will Unify

Mighty coercions toward community will begin to work if we enter this war with Russia and do everything in our power to help her win. This is the road that leads more surely to peace in the future than any other which I can see. Therefore, if we believe in peace and if we act as we believe, must we not walk down this dangerous road?

"Yes, but—" someone says. "Yes, but Russian communism is just about as bad as German nazism." Let the reader note the significance of that remark. It substantiates all that I have been saying. Fear, hate and hostility toward nazism are driving us into this war. But the objector just quoted says that communism is just about as bad. Therefore, if that feeling continues, we shall be fighting communism not long after we have settled with nazism. Furthermore, our war with communism will be much more destructive of morale, much more deadly to our own virtue and goodness, than is any fight we can have with Hitlerite Germany. If the objector who says "Yes, but—" expresses the mind of a majority in this country (and I suspect he does) we are headed straight for another war far more ghastly than this one unless that state of mind can be changed. It can be changed, I believe, if we enter the war now *with* Russia.

But how can we ever be led to join with Russia in this war if so many people feel that way? My answer is that vast and mighty drifts and slides are working with us in that direction.

Let me, however, point out two or three differences which are not moral differences between Russia and Germany under their present regimes. I avoid moral issues of good and bad in regard to these countries because I do not want to become involved in that sort of argument. Suppose we grant, as the writer does not, that communism is just as bad as, or even worse than, nazism. Still the differences between the two which we are about to mention would justify our cooperation and peaceful living with Russia as they cannot in relation to nazi Germany.

Russia Not Imperialistic

Russia will not seek to conquer the world by military might because she has enormous natural resources yet to develop within her own domain. Also she has exceedingly complicated social problems to solve and great projects to complete. Conquest of other peoples and lands would only obstruct and embarrass her. Here then is the first difference between Russia and Germany, quite apart from any moral contrast. Russia is not a military world conqueror because such action is inimical to her interest and to any interest of her leaders. They have all to gain and nothing to lose by keeping to Russia and her immediate environs. To be sure she will do everything in her power to make all the world go communist but not by way of military conquest. She cannot lead the masses of other countries to communism, however, unless these masses are unemployed and impoverished. If they are thus deprived of their share in the wealth of the world they will be led to communism. But that only shows that the danger of communism arises out of an evil which resides in the democracies and not in Russia. Moral decency demands that we reorder our economic system in such a way as to provide employment and remove impoverishment. That will also remove the danger of communism's spreading among our people. To equate this danger and difficulty with that which confronts us when we face an armed and conquering Germany is to confuse moral issues hopelessly.

Another basic difference between the regime in Ger-

many and that in Russia is that Germany fights to glorify a single race and make it supreme over all others. Russia leads the world in giving equality to all races, nations and cultures. This is not theory but actual practice in the U.S.S.R. There are many different races, cultures and languages united in this order that extends over one-sixth of the earth. They live together more peacefully and with more mutual respect than obtain almost anywhere else. We are not insisting that this is a moral virtue. If some choose to think that this merely shows the evils of a heartless dictatorship and a miserable social system extended equally to all, we shall not argue with them, for that is not the issue. We are trying to make only one point: that communist Russia will not send a conquering army over the world as Germany has been doing because she has not the motivation to do so. She has neither the pride of race nor the economic need that would impel her to it.

All this sums up to one point. If we sincerely want peace, if we really wish to establish conditions which will stop this war, if we want to prevent another war more destructive than this one, the way is open before us. We should ally ourselves with Russia against Germany.

No Communism for America

Our suggestion is not that we establish Russian communism in America. That most certainly we do not want. But there are two ways to keep Russian communism out of our land. One is to fight it. That is what we have been doing. That is what has brought on the present war and will bring on another. There is another way: to make changes in our own system which will render us immune to the spread of communism. That we can do by keeping our people employed in a manner which gives them access to a fair share of economic wealth. Then there will be no need to fight the spread of Russian communism. What is required is that we shift from fighting communism to rectifying those internal conditions which make the expansion of communism a menace in our country.

We can see evils in the Russian way of life which the communists cannot see. They can see evils in us to which we are blind. The Russians and we represent the two extreme opposites among the peoples now leading the world. If we join with Russia against Germany, we shall establish relations which will enable us to express our valuings to one another and have some understanding response each to the other. The life of us both will be improved. In any case the world and its history will have more health and hope in it.

Russian communism may be wiped out by this war with Germany. But I think it much more probable that it will rise to greater world power. Russia may come to be hailed as the world's chief savior from the destructive might of Hitler. It may become one of the sources of food to starving millions. Who feeds the starving wins their devotion. Prestige and loyalty may accrue to her until her dominating influence spreads from Norway and the Rhine to Chungking and the Burma Road.

Joining in the war with Russia will help to turn our energies from fighting communism to making ourselves immune to it by solving the problem of employment. Joining with Russia in the war will help to bring about this transformation in our system because we shall then be required to meet Russia as an equal and as a cooperator in the world. We shall learn from Russia and Russia will learn from us. We shall not adopt the Russian system. There is no danger of that. Neither will Russia adopt ours. The two peoples have different histories, backgrounds, problems and needs. Each must organize its life in a way to suit its own genius. But we shall go a long way toward removing one of the great obstacles to achieving the sort of American system required to keep our workers employed when we cease branding every movement in that direction with the label of Russian communism.

Alliance Will Produce Economic Reform

The social transformation now long overdue in America can be more readily achieved if we go into the war in close alliance with Russia, China and England, than if we go into it in any other way or try to stay out of it by futilely struggling against a tide that draws us into it more and more. To be gradually sucked into it is to sink pusillanimously into the evil without constructive action. To go into it energetically, freely and fully, with the cooperators mentioned, is to take the inevitable evil and work with it in such a way as to wring some good out of it. No such way was open before Germany attacked Russia. Now the way is open. Most of the other ways seem to be dead ends or else they lead over the abyss. This way, if followed wisely and energetically, may lead to a more peaceful world.

There is no guarantee that any course of action will issue in the way we expect. But the one most deadly course is to sit supinely flaccid in a world which is more dynamic with swift change and basic social transformation than at any other time. Struggling to keep out of the war under present conditions is a futile, negative struggle that accomplishes nothing but unintentional support of the established way of living. This established way of living in our time cannot endure. Tremendous transformations are inevitable. Aggressive, constructive action down the path that is most promising, with readiness to change our course when conditions require, is the only way to live in such an age as this. America must act, not drift. A way of action now opens.

We, The Refugees

ON, always on. But where are we going?
What of the land, of the reaping and sowing?
What has been left to us? What can we seek?
Who shall inherit the earth—not the meek?

Onward we march. But where are we going?
What of unharvested grain we left growing?
What of our children? They lie in the street
Starving, for lack of a handful of wheat.

On, ever on. But where are we going?
This is not grain, these are graves we are sowing.
Far from the meadows that gave us our bread,
Other men's earth must inherit our dead.

PATRICIA SLOAN.

Let Congress Keep Control!

By Oswald Garrison Villard

ON ALL SIDES the cry is heard that since we are "practically in the war" all discussion should cease and we should leave to General Marshall and the army and navy experts the conduct of our affairs. The President has in reality already done this, for he has wholeheartedly adopted General Marshall's two army proposals, as well as those of the naval experts who urged him to seize Iceland. Congress, it is demanded, should do likewise. Why do we raise up generals and admirals if not to take their advice in a national emergency? Of course, some admit, they may not be as able and as brilliant as those of the nazis. Still they are the best that we have and must be presumed to know their business. When they tell us, as they do every day, together with Secretary Knox, that the United States has never been "in such dire peril," we should all of us accept their word for it, stop talking or inquiring about it and let them have their own way, with Congress more than ever approving every suggestion or demand.

Civilians Should Control Policy

There are three important reasons why we should do nothing of the kind. The first is the sound historic American doctrine of not permitting military and naval men to formulate national policy. Their role has always been to carry out the orders of the executive and Congress; the objectives to be pursued have been left solely in the hands of the civilian authorities. Nor have they been allowed before this to determine policy by obtaining the acceptance of an action like the seizure of Iceland, which not only risks but courts our entry into the war. In this case the President must of course bear the responsibility. Without his sanction Iceland could not have been seized behind the screen of an unauthorized censorship and the Congress presented with an accomplished fact. For the first time we have in the White House an ardent navalist and militarist, who has from the very beginning accepted the extreme views of our military and naval leaders and made them his own, and has even outstripped them at times in his demand for huge armaments and his extravagant fears as to what Hitler was planning to do to the United States.

In the second place, even when war has come it has been the usual custom for Congress to control military developments. That this system has led to blunders and abuses cannot be denied. Nonetheless, the fact that during the Civil War there was a continuing committee of Congress to pass in review what was happening and to inquire into policies and even into the conduct of battles was heartening to the rank and file of the northern armies. Above all it held the military men in check—much more than they wished to be. It is not of course surprising that in this total war the generals should be less willing than ever to submit to civilian control. They have worked themselves up to such a panic in regard to the ability and efficiency of the German army and general staff that doubtless they feel that since they are to be responsible for victory or defeat they should be allowed to do things entirely their own way.

Today, with the chief of staff openly seeking to influence the press and public opinion, there is all the more reason why there should be no relinquishing of civilian control. If the republic is in jeopardy it must not be jeopardized further by turning over everything to the military men. A Hitler may do this or a Mussolini, but no democracy can do so with safety. No military machine is trained to decide policies upon which the fate of the nation may depend. The very training of the military officer disqualifies him from rendering that service. He is bound to look at every proposal from the point of view of a member of the armed forces and to think only in terms of armed power and military achievement. We must not in this respect do what Churchill has not done. In England he controls the army and navy with the inner war cabinet, and there is far less evidence of blind yielding to the "brass hats" than we see on every hand in this country today.

Those Fatal Generals

The third reason is that of all the professional groups none have erred so lamentably as the military and naval men the world over, and when they err their errors are not harmless but take a terrible toll in human suffering and precious lives. If anyone wishes confirmation of this statement let him read Captain B. H. Liddell Hart's *Short History of the World War*. His indictments of the horrible blunders of the military commanders of that struggle spare not one of the leaders—not Foch, nor Pershing, nor anyone else. There are two schools of thought as to whether Lincoln was or was not the greatest strategist produced by our Civil War and as to whether his control of military affairs helped or hurt. But it is impossible for most people to read the record and not perceive that, whatever Lincoln's errors of judgment, it was all-important to have an able, patient, patriotic civilian occupying a moderator's seat, acting almost in a judicial capacity to survey the whole scene as no general engaged in one part of the field could do and to bring sound civilian judgment to the arbitrament of quarrels and the formulation of policies. I am one of those who believe he did not command the army enough. Had his views and not Meade's prevailed at Gettysburg, the war would certainly have ended in 1863.

Today more than ever there is need for intelligent civilian congressional control and supervision. Unfortunately, this Congress practically bows down before the military and there seems to be no one on the two military committees with knowledge and ability sufficient to criticize General Marshall's proposals and question him

fully and intelligently. It was a misfortune that so brilliant a cross-examiner as Senator Wheeler was not on the military affairs committee to ask General Marshall why he did not build a number of regular divisions wholly out of the large number of men enlisted voluntarily for three years. Had this been done there would have been men in plenty for service at the new bases. Indeed had this officer tried to devise a system to wreck the one-year service plan which the country and the national guard and the conscripts thought Congress had voted, he could not have done better than he did by assigning short-term men to *all* the divisions and then giving that as the reason why the government could not keep its word to its own citizens.

BOOKS

Kierkegaard

STAGES ON LIFE'S WAY. *By S. Kierkegaard. Translated by Walter Lowrie. Princeton University Press, $6.00.*

CONCLUDING UNSCIENTIFIC POSTSCRIPT. *By S. Kierkegaard. Translated by David F. Swenson and Walter Lowrie. Princeton University Press, $6.00.*

A PASTOR LOOKS AT KIERKEGAARD, THE MAN AND HIS PHILOSOPHY. *By William T. Riviere. Zondervan Publishing House, $1.50.*

THERE IS no way of reviewing even one of Kierkegaard's books or any book about him short of writing another book about Kierkegaard. With regard to these two impressive volumes which mark two important steps toward completing the enterprise of making the complete works of S. K. available in English, and Dr. Riviere's intelligent and illuminating, though excessively scattering and overpopularized, exposition of the great and melancholy Dane, not much more can be said than—Here they are!

Kierkegaard classified *Stages on Life's Way* as one of his "aesthetical" works, but that word is too vague to tell much about it. Published pseudonymously in 1845, it was acknowledged as his own child a year or two later in the *Postscript,* in the latter part of which some pages are devoted to its exposition. But it must be admitted that the exposition leaves the matter scarcely less enigmatical than it was before. Dr. Lowrie's introduction is more helpful.

It is clear that the *Stages* is, in some sense, autobiographical. That title-word does not, however, refer to successive periods in his own life, but rather to three ranges of interest or levels of existence which, whether or not successively experienced, represent an ascending spiral of the human spirit. They are: sensual love, connubial love, and that state of spiritual achievement in which, through suffering, man attains a reasonable probability of salvation by the grace of God. The issue is in God's hand, for man can never earn salvation but can only make himself a plausible candidate for it.

The principal sections in which this "pilgrim's progress" is cryptically and often whimsically presented are: "The Banquet," as related by "William Afham"; "Observations about Marriage," by "A Married Man"; and "'Guilty?' or 'Not Guilty?' A Passion Narrative," consisting of "Quidam's Diary" and "An Epistle to the Reader" by "Frater Taciturnus." These three exhibit man's strivings for satisfaction on the aesthetic, the ethical and the religious levels. This is an oversimplification. To diagram Kierkegaard is like trying to map a jungle. One feels that there are unlimited riches here, mostly in the form of undeveloped resources.

The *Postscript* is a sequel to *Philosophical Fragments* by "Johannes Climacus," written while S. K. was still in his pseudonymous period. In it he attempts to render concrete what was expressed in abstract terms in the earlier work. More explicitly, it faces the question, "How am I to become a Christian?" Here is a vast body of material with which anyone will have to deal who undertakes to reduce Kierkegaard's teachings to a system. But he who does that will be doing something that Kierkegaard never did. He was too much entangled in his method of "indirect communication." This is suggested by the quaint and puzzling titles mentioned above, and is confirmed by the fact that Kierkegaard explicitly disclaimed responsibility for anything that any of his imaginary characters said. How much, one wonders, do the paradoxes, the unresolved antitheses and the "dialectic" of his disciples derive from the depth of his thought and the nature of the truth which he discovered, and how much from his method of presentation which put a premium on the antithetical?

The lamented death of Dr. Swenson left the translation of the *Postscript* incomplete. It was inevitable that the task of finishing it and adding the necessary apparatus for students should have been put into the hands of Dr. Lowrie, and it is fortunate that such competent hands were ready to receive it.

Mr. Riviere's book differs from Kierkegaard's text in being easy to read. Most of its eleven chapters are separate articles or addresses prepared for various occasions. The first was an article in The Christian Century. One was an address to a Rotary Club! But for all the cheerful informality of his style and the absence of academic solemnity, the author gives evidence of having made a serious study of his subject. His book will be of especial value to those who have little or no acquaintance with Kierkegaard.

W. E. GARRISON.

Books Received

The Spreading Chestnut Tree. By Bennet Finck. T. Werner Laurie, Ltd., London, 7/6. (Kline, 346 Fifth Ave., New York.)

A Yank in the R.A.F. By Harlan Thomas. Randon House, $2.00. This fast moving novel of a young American who was in a hurry to get into action seems a natural for this particular moment. Somebody had to write it.

Maigret Keeps a Rendezvous. By Georges Simenon. Translated from the French by Margaret Lindsay. Harcourt, $2.00. Maigret bids fair to crowd the other famous detectives of fiction off the map—chiefly, perhaps, because unlike the rest of them he has nothing of the freak about him. This volume like its predecessors contains two stories, one of them the famous *Affaire Saint-Fiacre.*

Awake Deborah! By Eden Phillpotts. Macmillan, $2.50. A mystery story that is something more than a mere mystery story.

Bible Guide for Bible Readers, Living Lessons for Daily Living. By Wilbur C. Newell. Author, Amsterdam, N. Y., 50 cents. A pamphlet containing a brief digest of the contents of the biblical

books and a topical arrangement of passages on certain themes. The English Bible is taken as it stands, and no consideration is given to any question regarding its nature or authority.

Men Working. By John Faulkner. Harcourt, $2.50. A first novel, but a thoroughly mature one. The deep south is the scene, but not the south of romantic tradition. This Mr. Faulkner is John, not William, but the frank realism of his treatment of poverty, ignorance and the struggle for life under dire conditions is suggestive (though not imitative) of the work of the better known bearer of the patronymic.

Democracy in American Life, A Historical View. By Avery Craven. University of Chicago Press, $1.00. Four lectures under the Walgreen foundation, "for the general reader and not for the special scholar in the field," by one who is eminently qualified to instruct special students in American history. The lectures touch and illuminate certain high points—the Jeffersonian doctrine, the expanding west, the Civil War and industrial capitalism. The reader, if he be a believer in democracy, will emerge chastened and humbled but still hopeful and with a sense of the direction in which democracy must move. "If democracy was to live, the emphasis had to shift from freedom to the other ingredient of the dogma, equality." That is said of the "Bryan revolt" of 1896, but it is no less true now.

What Is Democracy? By Charles E. Merriam. University of Chicago Press, $1.00. Another series of Walgreen lectures on American institutions. As student and teacher of political science and as an active participant in public affairs, Professor Merriam has been accumulating both knowledge and wisdom for many years. Here democracy is discussed, not historically as by Professor Craven, but in the present world situation and particularly the American situation. Merriam knows the worst that can be said about democracy by its enemies and by its fainthearted friends, and he believes that, however just their accusations may be, their verdict is wrong. This great little book is part of the wisdom literature of democracy.

And Behold the Camels Were Coming. By Edward Cuyler Kurts. Zondervan, $2.00. A layman's interpretation which makes Rebekah a "type" of the church and, as Dr. Gaebelein says in his foreword, furnishes "a key in unlocking the riches of prophetic prediction." Rebekah's story is imaginatively embellished to furnish "types" of the church's enemies. Rebekah's camels might have been attacked by wolves. The wolves are higher critics and modernists. Wolves are notoriously promiscuous; so what more natural than that there should appear among them "The Bastard Humbug" (that is a chapter-title)—to wit, evolution? And so on and on.

Image of Life. By John O. Beaty. Thomas Nelson & Sons, $2.00. A volume of literary essays by the head of the English department in Southern Methodist University.

Songs from the Slums. By Toyohiko Kagawa. Cokesbury, $1.00. A new and attractive edition of Kagawa's poems, written in his youth and published in English several years ago.

A New Heaven and a New Earth. By Edwin Lewis. Abingdon-Cokesbury, $2.00. (To be reviewed.)

Religion and Politics. By F. W. Sollmann. Pendle Hill, Wallingford, Pa., 15 cents. A Pendle Hill pamphlet of 64 pages on Christianity in relation to democracy and government.

Everyman's Affair, A Plea for a Sane Peace. By A. Ruth Fry. Andrew Dakers, Ltd., London, 1/—. Miss Fry, equally well known as a British Quaker writer and as a worker for the relief of war sufferers, presents a program for peace and for a Christian social order in a world restored to sanity. This is not mere negative pacifism, but the active projection of Christian principles into the concrete situation.

CORRESPONDENCE

More War in Heaven

EDITOR THE CHRISTIAN CENTURY:

SIR: If The Christian Century is read in heaven, as it surely must be since so many of its earthly readers are expecting to go there, Dr. Holmes' communique of July 23 must have created a lot of emotion. In the forum discussion following its broadcast, there would be revived the ancient issue whether it could be ethical to let evil do its bit in slaying the wicked. And some, moved by righteous indignation, might say words about a certain bit of history—when for the disciplinary purge of the chosen people God conscripted the Beast of Babylon, and even audaciously named Nebuchadnezzar as his own servant. But Jeremiah and Ezekiel seem to have been on the Lord's side.

Second Presbyterian Church, GEORGE N. LUCCOCK.
Kansas City, Mo.

Concerning Scottish Pacifists

EDITOR THE CHRISTIAN CENTURY:

SIR: Since recent visitors from England have given the impression that the Christian pacifist movement, especially in Scotland, was almost non-existent except for a handful of leaders such as Prof. G. D. H. MacGregor, the readers of The Christian Century may be interested in the following quotation from a recent letter from Professor MacGregor:

"None of our really prominent leaders in Scotland has gone back on us since the outbreak of war. Admittedly there has been a certain amount of defection, just how much it is impossible to say. A number of ministers have resigned membership in our peace society, but most of these had never been very closely attached. So far as the 'rank and file' is concerned, no doubt here too the faith of some has failed to stand the strain. But so far as active membership of the peace group goes it is certainly the case that our numbers have grown rather than decreased. To say that 'there are practically no rank and file pacifists left' is of course a complete misrepresentation of the facts.

"I think it is probably true that most pacifists agree that the British cause is at least relatively just, and that there is an evil rampant in Europe which our fellow citizens are striving to overcome by the only means they conceive practicable. We do not feel that we are called to active obstruction of the war effort. Accordingly purely pacifist propaganda has largely ceased and we are bending our efforts rather to preserving the basic values of the gospel from destruction under the strain of war and preparing the minds of our people for a Christian peace."

Fellowship of Reconciliation, A. J. MUSTE,
New York, N. Y. Secretary.

Cause and Effect

EDITOR THE CHRISTIAN CENTURY:

SIR: Note this parodox: France was said to have fallen so quickly because her national structure was worm-eaten with communism, but Russia, which is all communistic, is making quite a "gallant" stand against Germany.

Chicago, Ill. LEW WALLACE.

In Correction of an 'Injustice'

EDITOR THE CHRISTIAN CENTURY:

SIR: Cutting my recent communication down to a mere statement that I, an avowed pacifist, had had to declare a "recess" of pacifism, without inserting reasons for this change, did me injustice. Doubtless no one is concerned that I, a relatively unknown individual, have had a change of heart—but weighty "reasons" may prove convincing to others. I have had to answer letters, following the brief paragraph which appeared in your paper—one of which was particularly scathing.

Of those who expect the cross to "defend itself," and who are expecting some miraculous "spiritual" and pacifist concept to "save civilization," I would like to ask if it has or has not been the way of Jehovah, from the first, to use "material" aids in defending his cause. The much abused instance of Jesus in the temple is of course a case in kind. But what "religion" would we now have? What "God" would we now honor? What Bible would we now possess? What "Savior," indeed?—but for the fact that the ancient Hebrews "fought desperately" against primitive paganism, in order to insure progressive religion and to pave the way for Christ, and this under the divine guidance of Jehovah—"the same yesterday, today and forever."

Again, for the benefit of those who believe in a "pacifist" God—a being too mild and too "spiritual" to "destroy ruthless enemies," even for the purpose of "defending" his own ultimate purposes—let me call attention to the 19th chapter of Second Kings (especially the 35th verse): "The angel of the Lord went out and smote in the camp of the Assyrians a hundred, four score and five thousand . . . and they were all dead corpses."

I tell you, unless God's agencies, Christian, Jewish and all, rise up and defend our goodly heritage, not from primitive but from modern, godless, diabolical paganism, we may well expect Jehovah to disown his very own and send "avenging angels" to forefend the wholesale destruction of Hitlerism—and to save the democratic and civilized way, which is the best and most nearly "Christlike" that we have!

Great Barrington, Mass. THOMAS F. OPIE.

The President's Purpose

EDITOR THE CHRISTIAN CENTURY:

SIR: A good many times you have spoken editorially about President Roosevelt's desire or intention of getting this country into the war. I wonder if you are justified, in morals or in good sense, in imputing this desire to the President. Do you actually know what he *intends?* Has he given you personal and private information of what he intends? Or do you think this particular intention can properly be inferred from the actions the government has taken?

I submit these actions are not sufficient evidence of the President's intention or desire for war. It is even a matter for argument if they constitute an approach toward war. Many people feel that they actually are keeping us from war, by enabling the British to stand off the Germans without us. But suppose, in fact, they are fraught with the risk of actual war. Does this prove the President wishes for war? Could it not, with equal logic, be that these steps were taken with knowledge of their risk but as, on the whole, the wisest steps to be taken in a situation in which no course is without risk? At any rate, why not evaluate them on that basis, whether they were the wisest steps or not?

First Congregational Church, W. R. CATTON.
Manistee, Michigan.

Why They Don't Go to Church

EDITOR THE CHRISTIAN CENTURY:

SIR: A news item from Des Moines, Iowa, in the July 9 issue of The Christian Century attributes to me a broad generalization as to the differential appeal of the Christian church to the several economic classes. That the Christian church does, unhappily enough, make a differential appeal I would agree. But the exact percentages given in your report and there applied to our whole population were not given in my address before the Iowa-Des Moines conference of the Methodist Church.

In one section of my address I referred to a study of 800 Oklahoma white farm families made by Dr. William H. Sewell of Oklahoma A. and M. College in the winter of 1937-38. Dr. Sewell was interested in constructing and validating a scale for the measurement of socio-economic status of farm families in Oklahoma. For each family data were secured as to the possession or non-possession of 123 different items. Of these items, whether the wife and husband were church members constituted two in the series. All the families were graded on the basis of one score for the possession of each item and no score if they did not possess it. On the basis of the comparative scores the 800 families were divided into quarters.

Of the 200 poorest families in terms of the scale only 23.5 per cent of the husbands and 33 per cent of the wives were church members. Of the 200 richest families 74 per cent of the husbands and 88.2 per cent of the wives were church members. In the intervening quarters the percentage of membership for both husbands and wives rose with economic improvement.

These figures are even more serious than those given in your report but they apply only to farm families in Oklahoma and at the period in which the study was made. Their wider application is not justified except on the evidence of other careful studies in other areas. Dr. Sewell's study is *Technical Bulletin No. 9* and can be secured gratis by writing to the Agricultural Experiment Station, Oklahoma A. and M. College, Stillwater.

Garrett Biblical Institute, ROCKWELL C. SMITH.
Evanston, Ill.

What One President Said

EDITOR THE CHRISTIAN CENTURY:

SIR: Now, when Charles A. Lindbergh is being so roundly abused by so many men in high places, would seem to be a good time for us to be reminded of what another President had to say about him. The President was Calvin Coolidge, and the occasion was the return of Colonel Lindbergh from his first trip to Europe. The President gave the official address of welcome.

An editorial comment on the address said, "It deserves to go down in history as a work of literary art, simple, unadorned, saying all that ought to be said and no more." With characteristic honesty and directness the President had looked up Lindbergh's record in the army. Here is a paragraph from his address telling what the official records disclosed:

"Some of his qualities noted by the army officers who examined him for promotion, as shown by reports in the files of the militia bureau of the war department, are as follows: Intelligent, industrious, energetic, dependable, purposeful, alert, quick of reaction, serious, deliberate, stable, efficient, frank, modest, congenial, a man of good moral habits and regular in all his business transactions. One of the officers expressed his belief that the young man 'would successfully complete everything he undertakes.' This reads like a prophecy."

No doubt the record is still in the files of the war department where it may be inspected by those who have joined in, or by their silence acquiesced in, the current campaign of abuse of Lindbergh.

First Congregational Church, T. BERTRAM ANDERSON.
Litchfield, Conn.

Beliefs He Won't Take Back

EDITOR THE CHRISTIAN CENTURY:

SIR: Writers in your magazine have twice put this question to those who take an opposite view of the international situation: "What do you believe that you won't take back?" I would not take back my belief in God in the sense that he is our creator. Being creatures we can never be infallible in this world.

I would not take back my belief in human power which comes from beyond ourselves. The only excuse for our times is that they show us that we can accomplish nothing of ourselves.

I would not take back my belief in the method of the cross; that is, the Christian belief down the ages that if we go into a bad situation for good, things will come out better in the fullness of time.

I would not take back my belief in our responsibility as God's representatives in this world. We are obligated as Christians to do what seems to us eternally best for the other fellow whether he likes it or not.

St. Philip's Parish, H. N. PARSLEY.
Durham, N. C.

NEWS *of the* CHRISTIAN WORLD

2,000 Clergy Sign Anti-War Pledge

Mayor Denounces Pacifists for Aid to Hitler—Two Hundred Vacation Schools Help Feed Refugees

(Correspondence from New York)

NEW YORK, July 28.—The Fellowship of Reconciliation announced last week that over 2,000 ministers, from every state in the United States, have signed the statement voicing "unalterable opposition" to America's "present threatened belligerency," and pledging themselves never to use their ministry to "bless, sanction or support war."At the same time, Mayor LaGuardia is vigorously promoting his plans for material defense and is inveigling against the pacifists by stating that "Hitler is now laying the groundwork for a series of peace proposals through representatives of a peace movement in this country to mask his ultimate objective of dominating the entire world." Air raid plans have been outlined for the city and already 43,005 individuals, of whom 6,880 are women, have enrolled as volunteer air wardens.

* * *

Children Help Quakers Feed Refugees

The 127 vacation Bible schools enrolling over 30,000 children are in full swing in the city. They are conducted under the general auspices of the Metropolitan Association of Daily Vacation Bible Schools which combines 22 denominational and borough federations in a united city-wide effort. They give boys and girls opportunities for putting the theme, "Love they neighbor," into practice. They may give money toward the establishment of similar schools in South America. They will cooperate with the American Friends Service Committee in providing garments and toys for the children in European refugee camps. The Catholic Church has also opened over 100 vacation schools.

* * *

War Due to Century Of Selfishness

Preaching in the First Presbyterian Church, *Dr. Richard Roberts of Canada* insisted that "this war is our nemesis and the world is reaping the bitter fruit of a century of selfish and often crooked policies. In this world there is something we call moral order. It can never be abrogated or suspended and it cannot be violated without disaster. Even at this late date," Dr. Roberts declared, "the nations of Europe could get together and settle their differences. It would take only a very little faith—Jesus said only as much as a grain of mustard seed—to bring God out of heaven to stop this war."

* * *

Labor Votes Fight On Fascism

The Greater New York Industrial Council, representing 400,000 members of the C.I.O., adopted a declaration last week urging the government to "give full and unstinted moral, financial and material support to the British, Soviet and Chinese people and to all those throughout the world fighting fascism, to the end that fascism, or the threat of fascism, be wiped off the earth." The council had formerly opposed all-out aid to Britain and the lease-lend act but the "predatory attack" on the Soviet Union changed its viewpoint.

* * *

And So Forth

The department of welfare, armed with a decision of the appellate division that gives it more power in controlling the collection of money in the streets for alleged religious causes, has begun a close examination of some 50 organizations that have been collecting large sums from pedestrians.

The end of the fourth year of the war with Japan was observed in Chinatown with 10,000 Chinese Americans marching in a parade with "lion dancers" in uniforms, and banners proclaiming that "China fights on—and how!" or "China has nipped the Nipponese."

The CCC is reported to be in a slump. Special recruiting efforts have not proved very successful in the city.

Free World, a new monthly magazine, was announced last week. A group of leading Americans will cooperate with distinguished European refugees in discussing "world affairs and democracy" in its pages.

All work stopped at Sing Sing prison last week when 2,400 inmates crowded into the chapel to hear the final "valedictorian address" of Warden Lewis E. Lawes, who retired after 21 years of service.

The United Service Organizations drive has been encouraged by gifts of $1,108,925 from corporations and $5,000 from the A. F. of L.

The North Jersey Bible Conference closed yesterday at Lakeland, after a two weeks' session. Speakers included Bishop Edwin Holt Hughes, William Ward Ayer, Frank A. Hunger and Bishop Charles L. Mead.

The WPA is turning garages into army barracks in the Fort Hamilton area.

J. HENRY CARPENTER.

Legion Official Asks C.O.'s Be Placed in Army

Voicing opposition to the army's present method of handling conscientious objectors under the Selective Service Act, *F. Clair* Ross, American Legion national defense *committee chairman in Pennsylvania, in a* letter to Secretary Stimson, suggested that c.o.'s be given "housekeeping jobs" with the regular army so as to release additional trainees for combat training. Mr. Ross suggested "that instead of placing conscientious objectors in various CCC, or other *non-military camps, these men who have* been legally relieved of military service be given the non-combatant 'housekeeping' jobs at the same rates of pay they now receive. They could hardly refuse to accept the proposed civilian jobs." [C.O.'s receive no pay.—THE EDITORS.]

World Conference Meets in Mexico

Four Hundred Americans Attend—Laud Missionary Movement—First Such Meeting in Mexican History

(Special Correspondence)

MEXICO CITY, July 24.—In cool and hospitable Mexico city 900 delegates gathered July 16-26 to attend the International Congress on Christian Education of the World's Sunday School Association. Those registered represented 16 countries. Seventeen delegates came from outside the Western hemisphere, 19 from Latin America, 373 from the United States and Canada and 501 from Mexico. The principal speakers included E. Stanley Jones of India, Chester Miao of China, Bishop Ivan Lee Holt, Luther A. Weigle, Paul H. Veith, Ralph Felton, Frank C. Laubach and Elmer G. Homrighausen. Ralph T. McLaughlin, missionary from Egypt, spoke for "children in today's world," Hypatia Yeas of Lithuania for youth, and Maria Aguerio of Chile for adults. Emory Ross led the conference on Africa and the Near East; Wade Crawford Barclay, the conference on the Far East; A. W. Wasson, the one on the Western hemisphere. Maria Dayoan of the Philippines and Erich Voshinger from west Africa made important contributions. G. Baez Camargo was executive secretary.

* * *

Planning Conference Held at Outset

Meeting in Cuernaveca, about 50 miles south of Mexico city, an enlarged meeting of the North American administrative committee discussed the future operation of the association. The recommendations could be summed up as follows: (1) Indigenous curriculum material; better trained workers, missionaries, ministers and women leaders; indigenous church music. (2) Interdenominational and interseminary cooperation, especially between the Latin American countries. (3) Exchange and better use of pictures. (4) International exchange of all program, curriculum, story and news material. (5) Major emphasis was put on the youth movement. (6) A resurgence of interest in the reading and *study of the Bible was noted and suggestions* made for implementing it. (7) The fact that "religious liberty is gravely threatened in many parts of the world." Three liberties which must be preserved: Liberty to evangelize, to maintain churches and to maintain schools and colleges.

* * *

Laud Missions Movement

It was pointed out that the W.S.S.A. cannot propose a political program for world peace. But it can and does urge upon its constituent units to keep consistently in the foreground our fellowship in the world Christian community which

transcends differences of nation, race, language and class; to study the bases for a world order that will embody universal justice and good will; and to recognize that the greatest single contribution that has been made and is now being made to world peace is that of the Christian missionary movement.

* * *

Christian Unity Before World Unity

The trend toward Christian unity was recognized in the following statement: "It ill behooves a divided and quarreling church to exhort states and nations to come together in a world federation that will give effect to human brotherhood. It is a good omen that the Christian churches have been drawing nearer for some years, and the movement toward a more effective expression of Christian unity is well under way. Edinburgh, Stockholm, Lausanne, Jerusalem, Oxford, Madras, Amsterdam, Utrecht are milestones in the way that bids eventually to lead to a World Council of Churches in which all Christians save the Roman Catholic Church will join."

* * *

Hoover Sends Message

The five-day convention in Mexico city began on July 16. The program was divided into three simultaneous early morning and evening sessions, for there was no one hall large enough. Recommendations and reports were made from numerous sub-sections. We can give only the most important extracts from speeches, actions and impressions. Herbert Hoover sent a message: "You assemble in a tragic time. It is splendid that in spite of this you meet to reaffirm and support the ideas of Christian brotherhood."

* * *

Convention Music Outstanding

The local committee presented a pageant, "The Gospel Comes to Mexico," written and directed by Mrs. Themis Valderrama Rojo. The cast was made up of Mexican boys and girls. Opening with an Aztec Indian sun worship scene, the theme developed through to the present missionary activity and the final triumph of the indigenous church. The entire production was in Spanish, but its spirit conveyed itself even to English-speaking Americans. The children presented also a song festival in the magnificent new "Palacia de Bellas Artes" auditorium. Two hundred voices and an orchestra of 40 pieces provided music.

* * *

And So Forth

Although the conference did not go into the problems deeply or with much realism, the questions of economic and social adjustments, race and national relationships were definitely recognized as part of the Christian education program. Delegates were given a vivid impression of the new vision and initiative of the native Mexicans. The social revolution has made them eager to learn. The new schools for secular education have challenged the church to new and greater efforts for religious education. Christian fellowship between North and South America was greatly enhanced by the meetings. J. Henry Carpenter.

Icelandic Church Notes Anniversary

Premier Greets Manitoba Celebration—Huge War Loan Raised—Churches Seek Liquor Curtailment

(Correspondence from Manitoba)

Winnipeg, July 28.—The premier and the Bishop of Iceland sent cables which were read at a special service marking the 50th anniversary of the First Federated Church of Winnipeg. This church, one of the few Unitarian churches in Manitoba, was founded by Icelandic immigrants of a previous generation who revolted against the then extremely rigid orthodoxy of their ancestral Lutheran churches. Speakers at the celebration were G. Arnason Lundar, president of the United Conferences of Icelandic Churches, Rev. E. Melan and Phillip Petursson, the present minister.

* * *

Great Sacrifices Required

Canada's second Victory Loan has exceeded by almost $150,000,000 its objective of $600,000,000. This total exceeds the greatest Victory Loan of the last war. In magnitude of sacrifice it would perhaps be the equivalent of an American war loan of $10,000,000,000. In contrast with some other campaigns, this one was handled with masterly skill from the beginning. At no point was there any drag in the returns. The most spectacular feature was the great "victory torch" which was dedicated with impressive public ceremonies in cities and towns from the Pacific to the Atlantic and then flown by bomber across the ocean. There, on the successful completion of the campaign, it was presented on Dominion Day to Mr. Churchill in London.

* * *

New York Editor Launches Campaign

Manitoba, which was one of the earliest provinces to reach its allocation, opened its campaign with a mass meeting addressed by Ralph Ingersoll, editor of *PM*, who flew from New York for the occasion. Mr. Ingersoll gave a report of his visit to Britain and then spoke on the attitude of his own country. He told Canadians that the self-appointed spokesmen for the isolationists deserved little serious attention. Actually, he declared, the debate on isolationism is ended. "We are in now for the duration, unequivocally." Moreover, he pointed out, despite the tremendous activity of the "unholy alliance" of ill-assorted isolationists, day by day the American people are seeing more clearly through them. And the better they understand them the less they like them. Despite all the efforts to divide, to cripple and to confuse there remains today behind President Roosevelt "so great a national unity that it has probably never been known before in the history of the continent." The address was broadcast to Canadians over a C.B.C. network.

* * *

No Restrictions on Liquor Sales

The goal of the Victory Loan does not seem so large when placed against Canada's steadily increasing drink bill. At the present time Canada is spending $200,000,000 a year on beverage alcohol. The total gets larger every year. A substantial part of this amount of course finds its way through taxes into the public treasury. But of the increase in drinking among young people and of the increased menace of liquor to men in army life there is no question.

* * *

Drinking Popularized With Youth

One of the most insidious among many powerful moves to popularize drinking is found in the publication of a magazine called *New World*, somewhat after the pattern of *Life*. Although expensively printed on expensive paper, and with a circulation that cannot be large, it is sold for one dollar a year. Every number features "Youth of Canada" from cover to cover. Youth organizations throughout the nation are dexterously used to promote circulation. But the real purpose of the magazine is never far to seek. Every number has also from 10 to 15 lavish and beautiful liquor advertisements, a good proportion featuring young men and women drinking together. The promoter of this publication, which now claims a conspicuous place on Canadian newsstands, is Edward Plunket Taylor, president of Canadian Breweries and vice-president of the Brewing Corporation of America.

* * *

Churches Urge Curtailment

Many church bodies have expressed their concern with the growing aggressiveness of the liquor traffic and have been urging curtailment of its privileges. The Manitoba conference of the United Church at its annual session in June recommended the prohibition of all advertising of liquor except within the actual premises where it is sold, the abolition of retail sale in all privately operated places and the limitation of sale in government liquor stores to five hours daily. There is not the remotest possibility that such recommendations will of themselves bring any change in government policy. But the total volume of energetic protest, in which at last Protestants and Roman Catholics are earnestly cooperating, may create a public opinion sufficiently powerful to force some check upon an evil which in recent times has been steadily growing more serious.

* * *

And So Forth

Dr. David Flemming recently died at his home in Winnipeg. Years ago he was one of the young men who responded to Dr. Robertson's appeal for pastors when the Canadian west was opening up. His first western pastorate was in Edmonton, then an isolated outpost. Among other pastorates was Riverview, Winnipeg, where he built the church in which his funeral service was held. Last year he celebrated the completion of 50 years' service in the Christian ministry. Since 1937 he had been assistant minister at Westminster United Church, Winnipeg.

Duncan McRae, United Church missionary to China, has returned to Canada from Japanese-occupied Kong-Moon.

Ernest Marshall Howse.

Chicago Acts To Halt Civic Decay

Plan New Communities in Decadent Areas—Church Adopts Electric Eye —Clarke Joins Seminary Faculty

(Correspondence from Chicago)

CHICAGO, Aug. 11.—The recovery of the American village will take place in the center of Chicago if the proposals of T. T. McCrosky, engineer head of the new city plan commission, are adopted. The new commission, set up a year ago with substantial grants from the city council and invested with much broader powers than its predecessor, proposes as its first step the development of the city's arterial highways, and then, within the boundaries made by these heavily traveled streets, the planning of self-contained communities with schools, churches, parks, playgrounds, shopping centers and community councils. Property in these communities will be designated by housing surveys either for razing and reconstruction or for rehabilitation where buildings are capable of modernization.

* * *

Stoppage of Growth Creates Problem

This is Chicago's answer to the problem of decreasing population in the center of the city where large investments in property and many business enterprises are threatened. The city's population for 60 years up to 1930 had grown on an average of 50,000 per year. From 1930 to 1940 the growth practically stopped. The commission proposes for the immediate future to undertake experimental projects of each type in two selected areas.

* * *

Million-Dollar Y.M.C.A. Celebrates Anniversary

The Y.M.C.A. hotel of Chicago, pioneer in this field, is celebrating its 25th anniversary. Dedicated in 1916 at a cost of $1,350,000, it had two floors of offices, lobbies and restaurants and 17 additional floors with a total of 1,821 rooms. Intended to help self-respecting young men at the threshold of their city life and to aid men of moderate means passing through the city and those temporarily out of work, the hotel set the original rates for the rooms as low as 30 cents a day. During the First World War the hotel housed a total of 213,496 service men. At the present time 300 air corps cadets are in residence. Today it has 1,950 rooms. For 25 years it has been a non-profit, self-supporting venture, demonstrating through the depression the stability of such undertakings.

* * *

Church Installs Electric Eye

The Delavan (Wis.) Episcopal Church has been chosen by the Delavan Wayside Chapel Association for the inauguration of a project which it is hoped may be adopted in communities across the country. The church has been fitted with a photo-electric cell or "electric eye" which will cause sacred music to play whenever any worshiper enters at any time of the day. The postoffice reports that 60,000 new names are handled each year at this celebrated resort. The church is located where all pass by, and this invitation, it is hoped, will induce many to enter and pray.

* * *

Canadian Minister Comes to City

The board of trustees of Presbyterian Theological Seminary has announced the election of James W. Clarke, pastor of Knox Church, Winnipeg, as professor of homiletics. Professor Clarke, who was a member of the National Preaching Mission, will take up his duties in the fall. Born in Scotland, sent out to preach in the streets of Glasgow at 16 years of age by his United Free Church pastor, awarded the military cross at Amiens in the First World War, graduating from McGill University and Presbyterian Theological College in Canada after the war, he has for nine years been pastor of Knox Church. There two great congregations filled the church accommodating 1,600 to overflowing every Sunday. Two thousand young people were engaged in organized activities every week, 425 business and professional women had a Bible study class every Tuesday, and large numbers of students from the University of Manitoba were served by Dr. Clarke's ministry.

* * *

Becomes Professor Of Homiletics

In addition to his remarkable service as pastor of a church at the center of a large city and as an effective practitioner of a city ministry, Professor Clarke was one of the four provincial commissioners charged with providing vocational training and placement for the youth of the province, a government program which touched all young people of employment age and over; he was also a member of both the government and municipal housing committees. CHARLES L. VENABLE.

Columbia Holds Its Second Conference

The second conference on science, philosophy and religion in their relation to the democratic way of life will be held at Columbia University Sept. 8-12, 1941. Included on the tentative program is an all-day session on the topic, "The Religious Background of Democratic Ideas," presided over by F. Ernest Johnson of the Federal Council of Churches. Other sessions will discuss the relationship of the natural and social sciences, philosophy, jurisprudence, art and literature to the democratic way of life.

Muste Opposes Extension Of Conscription

Opposition to proposals to extend the period of training for selectees was expressed before the Senate Military Affairs Committee by A. J. Muste, secretary of the Fellowship of Reconciliation. He protested against the "pattern of indirection, of political manipulation of the people and of Congress, of fateful national decisions made or handed down without anything like adequate information as to the reasons and the true objectives, of increasing regimentation of the Congress and the people."

Three Key Books

The Psalms for Every Day

JANE T. STODDART

Here the most meaningful passages from the Psalms are illuminated by "a thousand illustrations from life and literature." The chapters are arranged in the Prayer Book order, a section being allotted to every day. Every morning and evening has its portion, and it is hoped that this arrangement will be found most convenient for private study, for reading aloud in the home, or for preachers in the preparation of their sermons. Miss Stoddart's guiding purpose has been to show how the psalms most loved through the ages have been applied in actual life-situations.

"A vast amount of illustrative and collateral material, quite different from the usual contents of a commentary . . . a companion and supplement to the reading of the Psalms." —*Christian Century.* $3.50

Understanding the Parables of Our Lord

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"Believing that preaching from the Bible is the only way to plant the sacred Word in the heart of the man in the pew and at the same time to remove the stigma of being the book nobody knows, and, likewise, that such a practice best nurtures growth in grace and knowledge for both pastor and people, Dr. Blackwood has placed an indispensable book in the homiletic field. There is no other just like it.

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PRICES SLIGHTLY HIGHER IN CANADA

Scotch Radicals Hail Soviet Ally

Hope War May Break Down Russian Isolationism—Churches Confer On Post-War Problems

(Correspondence from Scotland)

EDINBURGH, July 2.—The chief event of the month has of course been the sudden invasion of Russia by the German forces. Russia has been so reticent that no one, except perhaps a few in the inner circles of the government, expected this particular development. There are not many communists in Scotland, but among the Clydeside workers there are a few. There are also quite a number of extreme Socialists who were puzzled and dismayed when they found Russia aligned with our German enemy. To these it has brought a certain measure of relief to feel that Russia and Britain are fighting in a common cause. Our government has made it clear that the new alliance for mutual help does not imply any change of opinion as to the communist political system, only a joint resistance to an evil that threatens to overwhelm us both. Not a few are hoping that cooperation with outside nations may help to free Russia from the barriers by which she has surrounded herself. It may save her from the isolation in knowledge and thought and life that was proving a hindrance to her own development.

* * *

Scots Not Worried Over Hess Affair

The Hess sensation has died down. For a time the government's policy of silence kept people guessing and journalists filling columns of their lean papers with speculations as to its significance. Was it merely a freakish personal affair? Or was there a deep international purpose behind it? Had Hess, the trusted friend of Hitler, fallen out with his chief and found it prudent to decamp? Or was he, in a way that could be disowned, carrying out a secret mission? We are as ignorant as ever regarding the answers to such questions, and shall probably not know the truth till the war is over. Although it was in Scotland that Hess landed, the Scots took the episode less seriously than most. They found a touch of fantastic humor in the spectacle of so prominent an enemy dropping down from the sky into their very midst. They refused, and still refuse, to regard it as having much significance. Their attitude is typified by the farm worker to whose cottage Hess made his way after landing. Pestered by reporters and cinema cameramen, the worthy man exclaimed, "Away with ye! I've nae time to be a film star!"

* * *

Food Values and Communal Kitchens

The subject of nutrition is one in which of late there has been a growing interest. Even before the war it was one to which missionaries especially had been turning their minds. One learned with surprise that in many parts of Africa where food of one kind or another was abundant, an unbalanced diet was responsible for a great deal of disease. Food rationing and the absence from the market of many things on which we had come to rely—oranges, for example, and onions—have given the matter a new urgency for ourselves. A fortnight ago there was a large conference in Edinburgh at which Sir John Orr, one of the leading authorities on dietetics, gave an address. It was an unusual conference. All classes of people took part—working-class housewives, medical practitioners, students, business men and women. All voiced their opinions or made known their difficulties. The main purpose was to find how to make the best use of the food available to us in present circumstances. The benefit of this and similar conferences, however, may extend far beyond the war years.

* * *

The Church and The New Order

While the General Assembly's large committee appointed to try to interpret the will and purpose of God in the present crisis has settled down to its great task, with innumerable sub-committees dealing with various social and religious aspects, it is increasingly felt that the subject needs also to be dealt with in a wider and less official way. Many groups are meeting in various parts of the country for discussion of post-war problems; and the whole question of the church—its message, its organizations, its function in a changing world—will be threshed out in a five-day conference of ministers and laymen to be held at St. Andrews in July. Among the leaders it is hoped to have the Archbishop of York, William Paton, secretary of the International Missionary Council, and Prof. John Baillie of Edinburgh, who was in America a few months ago.

* * *

Scottish Churches Hit By Bombs

Though not to anything like the same extent as in the larger cities in England, Scottish church buildings suffered in the springtime air offensive. In the Church of Scotland alone, apart from other denominations, 7 churches, 5 halls and 4 manses were totally wrecked, 25 churches, 21 halls and 13 manses were badly damaged and many received less serious injury.

* * *

Indian Missionaries Honored by King

It is interesting to note that in awarding honors for distinguished service his majesty the king and his government not infrequently take cognizance of the work done by foreign missionaries. This month among the "birthday honors," the Kaisar-i-Hind Medal, which is awarded "for public service in India," was bestowed on three Church of Scotland missionaries—John Garrett, principal of Murray College, Sialkot, Punjab; Miss Salmond, a nurse in the leper settlement at Chingleput, Madras; and Miss Sage, a teacher in the same district.

GEORGE CARSTAIRS.

Two important books on great world issues

Christianity in a Changing World

By SHIRLEY JACKSON CASE

Can Christianity survive the crisis that confronts the world today? This is the most important single question that must be faced by religious people today. It perplexes and alarms minister and layman alike, challenging the whole structure of the Christian religion.

This book answers that question positively. It answers it by marshalling historic evidence of the manner in which Christianity has emerged with new vigor out of gloomy circumstances of the past. It answers it by portraying the essential, distinctive genius of Christianity for thriving in times of change. No one can read this book without gaining confidence that Christianity will once again surprise its enemies and critics. $2.00

Prepare for Peace!

By HENRY M. WRISTON

The President of Brown University makes clear the steps we must take *now* to secure a just, lasting peace, once present hostilities cease. His book provides a strategy for America that is badly needed. "He convinced me. His book can be read and understood by thousands. I hope it will be."—*Alan Valentine, in N. Y. Herald Tribune "Books."* $2.50

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Churches to Use Wisconsin Radio

Plan Fall Appeal for Church Schools—Students Disagree on War—Strike Cause Not Foreign Agitators

(Correspondence from Wisconsin)

MADISON, Aug. 1.—Interest in the religious life of young people is reflected in the cordial reception given throughout the state to Mr. Robert Fling, radio representative of the International Council of Religious Education. He proposes to use the radio to foster attendance at church schools this fall. Sponsored programs and spot announcements in non-sectarian form will urge family choice of a congenial Sunday school. Simultaneously several national programs, including "One Man's Family," are reported ready, prior to Religious Education Week, beginning Sept. 28, to discuss the need of Sunday school attendance. It is estimated that less than 50 per cent of the children of the country are receiving religious instruction.

* * *

Students Cannot Agree on War

College Camp on Lake Geneva is the site of the annual summer conferences of the student division of the Y.M. and Y.W. C.A. This year, for the first time in this area, the two met jointly. The principal lecturer, Liston Pope, assistant professor of social ethics at Yale Divinity School, represented the view that in all likelihood the country faces participation in an anti-nazi war and that the student Christian community must orient itself accordingly. The best attended seminar was of course the one on "Making up our Minds on the War Problem." Characteristic of student "Y" conferences, complete freedom of discussion obtained, with much disagreement from Dr. Pope's view.

* * *

Unitarian Youth Favor Labor

The same week the Unitarian Young People's Religious Union, meeting elsewhere on the shores of Lake Geneva, with more than 100 delegates, passed resolutions favoring welfare service to draft camps, continuation of the Wagner Act's guarantees to labor, the Marcantonio bill against racial discrimination in defense industry, the Geyer anti-poll tax bill, the American Youth Act, and the Federal Aid to Education bill. The young people opposed conscription of women and urged an embargo on all war materials to Japan.

* * *

Ross Calls Meeting To 'Halt Hitler'

The rising tide of war sentiment is indicated in the gathering of 400 persons in the Lorraine hotel in Madison last Sunday evening for a "Stop Hitler Meeting." It was called by Emeritus Professor E. A. Ross, now chairman of the American Civil Liberties Union. Dr. Ross said that while for many years he has been an isolationist and felt that we were "suckers" to be caught into the last war, he now believes that Hitler is a world menace and accordingly announces himself as an interventionist. According to the *Capital Times,* during the World War an isolationist paper but now with the same editor an interventionist one, resolutions introduced by Prof. Howard Becker, head of the University sociology department, were enthusiastically passed, holding that: (1) Hitlerism is a world menace; (2) the government of the United States should aid by every means all countries directly or indirectly fighting against Hitlerism, specifically Britain, the Soviet Union and China; (3) the government of the United States has our fullest confidence and support in its choice of means for the defeat of Hitlerism.

* * *

High Article Dubbed 'Superficial'

Wisconsin labor seems to be operating smoothly in the high gear of defense industries. After a 75-day strike the Allis-Chalmers plant, employing some 10,000 men, has reopened. It is the judgment of many that Stanley High's article in the June *Reader's Digest,* "Rehearsal for Revolution," gives only a superficial picture of the situation. It omits entirely the inadequacy of the personnel system of the factory and fails to show that on the labor side the problem was of long local development rather than of outside agitation. Ours was a typically American industrial problem. The government arbitration service is doing a constructive work in reopening the plant and in fostering industrial cooperation.

* * *

Catholics and Lutherans Predominate

The religious constituency of Wisconsin reflects the racial background of the commonwealth. Origins here are: Germanic, 48 per cent, Scandinavian, 17 per cent, Slavic, 18 per cent, British, 10 per cent, others, 7 per cent. In a population of approximately 3,000,000, there are 650,000 Catholics, 500,000 Lutherans and 300,000 non-Lutheran Protestants. The racial and religious factors in higher education are further reflected in the voluntary religious census at the university. In the decade 1930-40 the number of Protestant preferences has remained practically stationary, while the number of Catholic and Lutheran students has virtually doubled.

* * *

Large Number Working For Government

An index of the process of socialization is to be found in figures on employment connections in Madison recently released by the Madison and Wisconsin foundation. In this city of 67,500, 39 per cent of all employed persons are in government service of some character, and receive 49 per cent of the total income. Of these 29 per cent are in federal, state, county and municipal employ, while 10 per cent are connected with the State University.

ALFRED W. SWAN.

Silcox Writes Article On British Israel

Saturday Night, widely read Canadian weekly, recently carried an article by C. E. Silcox, staff correspondent of The Christian Century, denouncing "British Israel."

"Answers the challenge of the hour!"—*New York HERALD TRIBUNE*

THIS IS THE VICTORY

LESLIE D. WEATHERHEAD

"DR. WEATHERHEAD, who has recently seen his church, the famous City Temple of London, bombed and burned, stands amid the ruins and calls men to be unafraid.

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—JOHN HAYNES HOLMES in *N. Y.* Herald Tribune

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WILLETT, CLARK

Britons Welcome Lull in Conflict

Air Losses Decline—Ship Sinkings Still a Concern—Land Speculation Curbed —Dr. Paton Discusses New Order

(Correspondence from England)

LONDON, July 22.—The fog of war still hangs over Russia. We cannot take in the horror of it or trace in detail the movements of the millions grappling in that death struggle. We are left in a lull which may be broken at any time, but the lull is welcome for many reasons. The latest figures of our losses from air attack are among the lowest since the blitz began last September. The loss of shipping in June was 329,296 tons, of which 228,284 were British. Though still high, this was lower than in previous months. The Germans are suffering heavy losses in their shipping—six ships a day, it is estimated. The necessity for using the dangerous coastal lanes is taken as an indication of the damage done to other lines of communication. Every day news is given of extensive operations in the air by British bombers and fighters over Germany and occupied French ports and factories.

* * *

Planning Authority On Use of Land

When land in bombed areas will be needed for reconstruction and rebuilding, the government will not authorize the payment of more than the value of that land on March 31, 1939. This will prevent speculation. There is to be a council of three ministers to coordinate plans for such reconstruction. This, it is claimed, means the beginning of a central planning authority. These ministers will be Lord Reith, Mr. Ernest Brown, minister of health, and Mr. Johnston, secretary for Scotland. The end of the week brings us a new crop of rumors about the next move of the nazis. Is it to be toward Gibraltar or the Dardanelles? But students of the war have been chiefly looking toward Japan where the formation of a new cabinet is still unexplained. The government is said to be ready in the Far East and Singapore has been reinforced. It looks as if Japan were turning its eyes southward.

* * *

***Times* Editor Resigns**

The resignation of an editor of the *Times* is a matter of importance, especially when for the last 29 years, except for an interval of a few years, the retiring editor has reigned in Printing House Square. "Reigned" is not perhaps the right word. It is better to say that Mr. Geoffrey Dawson has been the able conductor of an orchestra. He has never let his own name be published abroad. Like a good journalist he has been content to let his paper speak for him. But everyone who knows the press of this country knows that behind the *Times* there has been the pressure of a wise and masterly mind with the power to enlist and make the most of a team with many and varied gifts. Mr. Geoffrey Dawson was one of Milner's "nursery" which went to the Transvaal after the Boer War to bring order out of chaos. Also on that team were Lord Lothian, Lord Tweedsmuir (John Buchan) and Lionel Curtis. The retiring editor will be succeeded by his assistant, Mr. Barrington-Ward, who has been with him for 14 years.

* * *

Paton's New Volume Discusses America

It is not within my range to review new books, but I must call attention to *The Church and the New Order* by Dr. William Paton. It is published by the Religious Book Club (Student Christian Movement). The readers—and there are many in America—who know the preparations of mind and spirit which Dr. Paton brings to his task will take his new book seriously, and they will be right. He has gifts and he has had experiences which make him understand the many facts to be reckoned with from all sides. He does not overlook Asia. He knows India well and is nowhere more impressive than in his serious warning against what he calls "our quite unjustified optimism about India." He also sees what so many prophets fail to see—the critical part China must play in the post-war world. There is no writer on this side more competent to discuss the mind of Americans. He does not deal with regrets and wrongs of Federal Union as the solution of the European problems, but he says: "I feel reasonably certain that more progress is to be made in persuading the people of the great federal democracy, the United States, to join with the British commonwealth in using its powers for ends that are in harmony with the traditional and fundamental spirit of both than by obtruding at the beginning the notion of political federation."

* * *

The Place of The Church

How Dr. Paton develops this confident hope of his, American readers will follow with the respect which is due to a statesmanlike writer. They will find him positive upon the necessity that Hitlerism must be overthrown, and equally positive in his prolegomena to a new order. Perhaps the most arresting quality in this brief but weighty book is the firm manner in which the author holds together his Christian faith and his proposals for the new ordering of nations. It is characteristic of him that he ends his book with a chapter on "Forgiveness and Power." He believes in the deed of the cross, which has made all the difference. The church, by which he means the *Una Sancta,* must offer to desperate men the knowledge that a battle has been won. But this gospel is not for him a prelude to be sounded and then forgotten. He tries to keep it as a master light in all his thinking upon ways and means.

* * *

And So Forth

There has been a rearrangement in the government, but the changes do not suggest any important change in policy.

Raymond Gram Swing on Sunday night gave us his impressions on his return to England: Nobody could have been more sympathetic.

EDWARD SHILLITO.

War Drive Aimed At Midwest City

St. Louis Slow to Respond to Propaganda—Churches Cool to Drive—Business Men Aid Churches

(Correspondence from Missouri)

ST. LOUIS, July 28.—This section of the country has been slow to respond to war propaganda, but during the last few months the power of machine thought has been felt. Theaters, radios, baseball organizations and other agencies have taken up the aluminum drive. Six thousand Boy Scouts are engaged in a house-to-house canvass. A huge bin is already being stacked with an enormous collection. The Soldiers' Memorial in the background provides a symbolic setting. Even rural mail carriers are collecting aluminum articles.

* * *

Churches Cool to Militarism

Throughout all this the church is trying to think its own way. It can still be said that the church as a whole is careful not to express friendship for anything openly militaristic. At the same time, it desires to maintain a friendly and kindly interest in young soldiers in training. The most talked of overture up to this time is that of the young people's club of the Lafayette Park Methodist Church. Sixteen enlisted men from Jefferson Barracks were "drafted" by 16 of the young women. After Sunday morning services, the afternoon was spent in various kinds of recreation.

* * *

Business Men Help Churches

Among business men in various church groups there is a growing effort to encourage church attendance and interest. The "Love Thy Neighbor As Thyself Association" has at present a committee of Protestants, Catholics and Jews to stir up loyalty. This kind of aid to the church appears to be rather superficial. It is a subordinate move of the present drive toward loyalty for all national institutions. This promises to do some community good, but will hardly elevate the position of the church. The newspapers of Missouri have welcomed a request of the Missouri council of churches for three inches of space weekly for religious messages. Already 161 newspapers of the state have granted the request. The messages will be prepared by laymen as well as ministers.

* * *

Church Council Aids Troops

The Missouri council of churches has been asked by the denominations to serve as the administrative agency in cooperative efforts in the Fort Leonard Wood area. Not only must the needs of the boys when outside the camp be met, but the churches have to cope with the spiritual problem of 50,000 new civilians who are rapidly locating in the area. The attempt will be made to take care of the enlarged work cooperatively and not competitively.

MAURICE W. FOGLE.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Blossoms in the Dust (MGM) F. Bressart, Greer Garson, Marsha Hunt, W. Pidgeon	*Drama,* in part biographical, of efforts of a Texas woman to improve lot of foundlings in her state by wise home-finding and by legislation removing stigma from legal records.	Film, in technicolor, is excellently produced, and bare facts of story made dramatic and effective. Characters are convincing, although several situations seem exaggerated and oversentimental. *Inspiring, deserving of praise.* M, Y
The Bride Came C.O.D. (War.) James Cagney, Bette Davis, H. Davenport	*Farce.* Impecunious aviator, hired by oil tycoon to prevent daughter's marriage, crashes with her in desert, launching array of ludicrous events.	Improbable situations effectively realize their one purpose—to provide laughter. Some of the humor is a bit on the risqué side; much of it strains for effect. *Adult slapstick.* M
Hello, Sucker (Univ.) Tom Brown, Hugh Herbert, Peggy Moran	*Comedy.* Boy and girl, tricked into buying fake vaudeville agency, make it pay with fumbling help of previous owner.	A dull story, awkwardly presented. *Inane.*
Kiss the Boys Good-bye (Par.) Don Ameche, Oscar Levant, Mary Martin	*Musical-comedy,* based on stage hit about search by producers for "real" southern girl as star of new show.	A few spots of good satire, but they are lost in the thin, woodenly acted story. Oversupply of "atmosphere" and noise; *too little else.* M
My Life With Caroline (RKO) Ronald Colman, Anna Lee, C. Winninger	*Comedy.* Husband sets forth episodes in which he has acted to persuade wife to give up infatuation for series of other men and return to him.	At first, there is promise in unique method of telling story (with hero taking audience into confidence) and in other directorial touches, but they are unrealized because of *silly, inconsequential plot* whose characters *never come to life.*
Singapore Woman (War.) David Bruce, Jerome Cowan, Brenda Marshall	*Melodrama.* Seeking to reform wastrel daughter of his benefactor, rubber planter almost ruins career—but his persistence wins in end.	Situations, apparently created only to provide spectacular melodrama, lack real motive. *Artificial, unpleasant.*

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